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LITERATURE.

More Leaves from the *Journal of a Life in the Highlands*, from 1862 to 1882. (Smith, Elder, & Co.)

It is impossible to regard this book otherwise than with feelings of respect, and that not merely on its author's account, but because it is exactly what it professes to be. The twenty years with which the Journal has to do was indeed an eventful period. It was marked by such important incidents as the Franco-German and Russo-Turkish Wars, not to mention the many minor campaigns in which our own armies were engaged, and the grave political complications which from time to time presented themselves. But with these matters the Journal is altogether unconcerned. It deals solely with the Queen's life in the Highlands; and, though it is quite natural that her Majesty's subjects should wish to know what were the Queen's thoughts and feelings about things and people outside the narrow limits thus laid down, we certainly cannot find fault with the almost absolute reticence which is preserved throughout the volume upon all questions of national importance. Such silence seems to us to be as discreet as it is rare; and, as there is nothing in the title of the book which is calculated to mislead, we are unable to justify a disappointment in which we do not share.

Having said so much, we shall be understood when we add that the most remarkable thing about the book is that there is nothing very remarkable in it. It records no thrilling adventures. A carriage accident, an arrival without bag or baggage, a near chance of being benighted upon the mountain side—these are almost the only "situations" which the Journal offers to its readers. The interest of the book is, if we may use a much-abused phrase, subjective rather than objective. We look through it at the writer, and are brought face to face with her. As a rule, diaries which record anything more than bare facts betray the self-consciousness of their authors, and make us feel that we are only so far taken into confidence as may be necessary to produce a certain effect. An art which strives to look like artlessness is their commonest characteristic. And the special value of the Queen's Journal is its genuine simplicity and perfect candour. In these pages she is no longer the lofty abstraction of royalty who lends dignity to a pageant but otherwise is hedged about with a divinity through which it would be profane to penetrate. Here we are permitted to look upon the woman rather than the monarch, and to repay with sympathy the sympathy which she is so ready to extend towards her subjects.

It is sometimes asked, with some little

jealousy, why the Queen is so fond of Scotland. This book answers the question. It is because there, and especially in the Highlands, she can gratify that intense love of nature which she possesses, and which shows itself in keen appreciation, not merely of wild and beautiful scenery, but also of characters and modes of life as yet in somewhat of their primitive simplicity. The Queen, too, is—as she confesses with evident pride—a descendant of the House of Stuart, and for her each scene she looks upon recalls some romantic incident in connexion with the fortunes of her ancestors. Heredity asserts itself, Mr. Galton would tell us, in this particular, but not in this alone. For we are insensibly reminded of King George III.—"Farmer George"—when we read the Queen's account of "juicing the sheep" and the interest she took in the more familiar operation of clipping.

But, although the Journal recounts the Queen's participation in many simple pleasures (and none seem too homely for her enjoyment), there is throughout her diary an undertone of sadness which the writer never attempts to conceal. Visits paid to old friends and old places bring back the memories of a happier past, and the very warmth of affection with which the Queen speaks of and treats those, whether gentle or simple, who have attached themselves to her seems like the yearning of an empty heart for a consolation still denied. But we are, perhaps, intruding upon matters with which the reviewer has no concern. The book is emphatically one to be read rather than criticised, and cannot fail to deepen the respect and sympathy already felt towards its author.

CHARLES J. ROBINSON.

Peter the Great. By E. Schuyler. In 2 vols. (Sampson Low.)

PERHAPS history has never produced a character better fitted to be regarded as the impersonation of Carlyle's ideal than Peter the Great, a man who possessed all those qualities which it has been the custom of generations to associate with true greatness. Schiller has crystallised the popular idea of him in those lines in the "Huldigung der Künste" so often quoted. It is the Muse of Architecture that speaks:

"Mich sahst du thronen an der Neva Strom!
Dein grosser Ahnherr rief mich nach den Norden
Und dort erbaut ich ihm ein zweites Rom
Durch mich ist es ein Kaisersitz geworden!
Ein Paradies der Herrlichkeit und Grösse
Stieg unter meiner Zaubertruhe Schlag
Jetzt rauscht des Lebens lustiges Getöse
Wo vormals nur ein düsterer Nebel lag;
Die stolze Flottenrüstung seiner Maste
Erschreckt den alten Belt in seinem Meer-
palaste!"

Opposed by his subjects, discouraged, to say the least, by his relations, dissuaded by his wife from pursuing the studies that he loved, Peter, an uneducated barbarian, effected the reformation of a vast and mighty nation solely by aid of his own indomitable will. Surely there must be some truth in the religion of hero-worship. But the student of history who will take the trouble to investigate the chain of events preceding Peter's accession to the throne, the circumstances attending his early youth, and the state of Europe at the time, must feel that the transformation of Russia into a European Power

was inevitable. Peter was but an instrument in the hands of that principle of progress which—call it historical evolution, the guiding action of Providence, or what we will—has been at work civilising and refining the "barbarians of the North" ever since the commencement of the Christian era.

Mr. Schuyler's work will help to confirm this view. From the pages of this impartial and carefully written book the character of Peter stands out with such life-like truthfulness that we seem almost to know the man, and to see and hear him walking and talking. We assist at his drinking bouts, we follow him in his wild game at soldiers, we accompany him on his extraordinary travels, we read his private letters, we see him in his domestic relations, and we are constrained to admit that Peter the Great was not a hero after the heart of Carlyle. In coming to this conclusion we are scarcely assisted by Mr. Schuyler, who allows the facts to speak for themselves. Possessed of that simple, lucid style which has made the works of Dr. Smiles so popular, Mr. Schuyler has studied the literature of his subject most laboriously, and has made excellent and judicious use of his material.

That Peter was a genius probably no one will care to deny. His education, his pursuits, his studies, were of his own choosing. Neglected as a child, and not expected to ascend the throne, being but a younger son, Peter found himself elected emperor at the early age of eleven. But it was in the interests of the Grand Duchess Sophia, his sister, the Regent, and of his *entourage* to continue the course of neglect. That he picked up any knowledge at all was pure accident. His playing at soldiers, of which so much has been made by the popular Russian historians, and which subsequently proved of such value, Mr. Schuyler speaks of as follows:—

"In playing at soldiers, Peter followed his natural inclination, and had in his head no plan whatever for re-organising or putting on a better footing the military forces of his country. The re-organisation of the Russian army indeed grew out of the campaigns and exercises at Preobrazhensky; but it was not until real war began that Peter saw of what service these exercises had been to him and to others, and found that the boy-soldiers could easily be made the nucleus of an army."

The way this army tumbled into a war and laid siege to the fortress of Azof is a striking instance of the utter absence of all patriotic feeling in Peter at that time, and of a devotion to amusement and personal gratification scarcely credible. Situated as Peter was, he very naturally preferred the society of the witty, bibulous foreign adventurers among whom he was thrown to the Oriental conventionality of his surroundings. Already there existed, and indeed had existed for upwards of a century, a foreign quarter in Moscow, still called the Nyemetsky (or dumb) quarter; and in this part of his capital Peter found congenial companions and facilities for sowing wild oats. Unlike most Russians, drinking did not improve his temper; and it was frequently dangerous to approach his Imperial Majesty in his cups. When in that condition, it was not unusual for him to belabour his associates with his stick, or, more unpleasant still,

draw his sword upon them. His behaviour to women was of a piece with his conduct to men. His first wife was confined in a convent, because of her "opposition and suspicions;" and she was so entirely forgotten that she conducted an intrigue with a compassionate major with impunity. His second wife, Catherine, the daughter of a German of obscure origin, was treated to repeated thrashings; and on one occasion he smashed before her face a beautiful Venetian looking-glass, with the observation, "Thus I can annihilate the most beautiful adornment of my palace."

The changes that Peter introduced were capricious and unscientific, many of them frivolous in nature, and none marked by the wisdom and moderation which should distinguish the statesman; and it is certainly lamentable that his reforms partook a great deal of the nature of the revolutionary measures of the Terror, and, like them, have left his country in an unsettled state, the fruits of which are still making themselves felt. When all his faults have been admitted, and the largest deductions from his overgrown reputation have been made, Peter still remains a great man among the pygmies of whom the total of human nature is composed, but no longer a hero such as Carlyle would have wished us to worship. The Russian nation is now slowly awakening to this fact; and it has become rather the fashion in that country to underrate the Tsar-carpenter, thereby going to the other extreme. The merit of Mr. Schuyler's work is its very just appreciation of Peter's true position; all his faults and shortcomings are faithfully pointed out, and his greatness is not detracted from. It might have been desirable to give some of those anecdotes of Peter which are current in Russia. The geniality of the Tsar is, perhaps, not sufficiently insisted on, nor his enormous physical strength and his immense size. Among the legends still told of him, one is to the effect that he once stopped with his own hands the sails of a windmill in full work, another that he could crush a horse-shoe in his hand, and a third that he could roll a silver salver into the shape of a horn without any apparent exertion. These are traditions, and, perhaps, not worthy of a place in history. But we cannot help regretting that another portrait could not have been found than the one which prefaces the present work. There are better portraits extant, though there may have been difficulties in the way of getting specimens.

This, however, is a slight shortcoming, amply atoned for in other matters; and we think that there is hardly a book in the English language dealing with the history of Russia more attractive than this *Life of Peter the Great*. This is due not solely to the excellent description of the man, but also, in a large measure, to the interesting picture which it presents of Russian life in the seventeenth century. It is amusing to read:

"A dinner with some rich provincial merchant, or a day with some hospitable landed proprietor in the South of Russia, would give us typical examples of the heroic meals Peter and his friends enjoyed, with their *caviare* and raw herring, their cabbage and beet-root soup, their iced *batvina* and *okrashka*, the sucking-pig stuffed with buckwheat, the fish pasty, the salted cucumbers, and the sweets. The guests

did not sit at the table guzzling the whole day long. There were intervals for smoking, and the Russians enjoyed the interdicted tobacco. There were games at bowls and nine-pins, there were matches in archery and musket practice. Healths were proposed and speeches made, attended with salvos of artillery and blasts of trumpets. A band of German musicians played at intervals during the feasts, and in the evening there were exhibitions of fireworks out of doors, and there was dancing indoors. Lefort, in a letter describing one of these nights, says that half the company slept while the rest danced. Such feasts as these, so troublesome and so expensive, were a burden to any host, and we know that Van Keller, and even Gordon, were glad to have them over."

Nor can we fail to sympathise with that Tsar who said:—

"Precedence was an institution invented by the devil, for the purpose of destroying Christian love, and of increasing the hatred of brother to brother."

The picture of woman, too, in the seventeenth century in Russia is as faithful as it is sad.

"The Muscovite ideal of woman, founded on the teachings and traditions of Byzantine theology, was purely a monastic one. . . . Socially, woman was not an independent being; she was an inferior creation, dependent on her husband, for, except as a wife, her existence was scarcely recognised. . . . The wife should be blindly obedient in all things, and for her faults should be severely whipped, though not in anger (!). Her duty was to keep the house, to look after the food and clothing, and to see to the comfort of her husband, to bear children, but not to educate them. Severity was inculcated, and to play with one's children was esteemed a sin—a snare of the devil. . . . It was believed that an element of evil lurked in the female sex, and even the most innocent sport between little boys and girls, a social intercourse between young men and women, was severely reprehended. The 'Domostróí,' and even *Pososhkóf*, as late as the eighteenth century, recommended a father to take a cudgel and break the ribs of his son whom he found jesting with a girl. Traces of this feeling with regard to women are still found in current proverbs. 'A woman's hair is long, her understanding is short,' runs one proverb; 'The wits of a woman are like the wildness of beasts,' says another; while a third says: 'As a horse by the bit, so must a woman be governed by threats.' . . . Von Meyerberg, Imperial ambassador at Moscow in 1663, writes that, out of a thousand courtiers, there will hardly be found one who can boast that he has seen the Tsaritsa, or any of the sisters or daughters of the Tsar. Even their physicians are not allowed to see them. When it is necessary to call a doctor for the Tsaritsa, the windows are all darkened, and he is obliged to feel her pulse through a piece of gauze, so as not to touch her hand! . . . It is an indirect evidence of the manners of the princesses, that the Russian envoy at Copenhagen, in recounting the good qualities of Irene, praised her particularly for never getting drunk."

The following is a portrait of Peter from the point of view of a German lady, Sophia Charlotte of Brandenburg:—

"My mother and I began to pay him our compliments, but he made Mr. Lefort reply for him, for he seemed shy, hid his face in his hands, and said, 'Ich kann nicht sprechen.' But we tamed him a little, and then he sat down at the table between my mother and myself, and each of us talked to him in turn, and it was a strife who should have it. Sometimes he replied with the

same promptitude, at others he made two interpreters talk, and assuredly he said nothing that was not to the point on all subjects that were suggested, for the vivacity of my mother put to him many questions, to which he replied with the same readiness; and I was astonished that he was not tired with the conversation, for I have been told that it is not much the habit in his country. As to his grimaces, I imagined them worse than I found them, and some are not in his power to correct. One can see also that he has had no one to teach him how to eat properly, but he has a natural, unconstrained air which pleases me.' Her mother wrote . . . 'I could embellish the tale of the journey of the illustrious Tsar if I should tell you he is sensible to the charms of beauty, but, to come to the bare fact, I found in him no disposition to gallantry. If we had not taken steps to see him, I believe that he would never have thought of us. In his country it is the custom for all women to paint, and rouge forms an essential part of their marriage presents. That is why the Countess Platen singularly pleased the Muscovites; but, in dancing, they took the whalebones of our corsets for our bones, and the Tsar showed his astonishment by saying that the German ladies had devilish hard bones . . .'"

In conclusion, we must say that Mr. Schuyler's work will be found both amusing and instructive. We shall not be surprised if it takes its place as a standard work of reference on the library shelves of the British public.

E. A. BRAYLEY HODGKINS.

The High Alps of New Zealand; or, a Trip to the Glaciers of the Antipodes, with an Ascent of Mount Cook. By W. S. Green. (Macmillan.)

Ten years ago the then Governor of New Zealand, Sir G. F. Bowen, sent a special invitation to the Alpine Club to explore the glaciers of the Southern Alps. The Rev. W. S. Green's volume tells us how this challenge has been taken up, and Mount Cook, the highest summit of the islands, conquered. For we may say, once for all, that, even if he did not stand on the highest wave of its snow-crest, the completeness of Mr. Green's conquest will hardly be disputed, unless by some victim of a dull form of mountaineering pedantry.

Mount Cook stands about 120 miles west of Christ Church, the capital of the Southern Island. A railroad with express trains already carries the traveller across the bare broad Canterbury Plains, waving with brown grasses, to a point some seventy miles short of the terminal moraine of the Great Tasman Glacier, which flows out to the edge of the open country. One of the most striking features of the range is its singleness and the shortness of its lateral spurs, and the consequent absence of long mountain valleys such as the Rhône Valley or the Vispthal. For it is surely to the narrowness of the belt in which the elevatory forces were exercised, rather than to the lack of water-power in the streams—the cause suggested by Mr. Green—that the absence of deep and long valleys should be attributed. Mount Cook itself stands on a short and very lofty offshoot of the main chain, like the Swiss Mischabel Hörner, and the two troughs at its base are filled by the Tasman and Hooker Glaciers. Their streams, which soon unite, form its first line of defence, and are apt to be a serious hindrance, or even danger, in the way of

supplies being brought up to a party encamped beside the ice.

For nine miles the Great Tasman Glacier flows in a broad and tolerably level flood from the heart of the mountains. It cost Mr. Green and his two Grindelwald guides, Boss and Kaufmann, five laborious marches over scrub and boulders to bring on their own shoulders their stores up to this point, the meeting-place of the upper ice-streams. And here they were still only 3,750 feet above the sea, and 8,500 feet from the top of Mount Cook—as far below their mountain as Grindelwald is below the Wetterhorn.

Two unsuccessful attempts were now made by different spurs. The third assault was more fortunate, in so far that the party succeeded in forcing their way through crevasses and up ice-slopes to the crowning ridge of Mount Cook. How first storm and cloud and then night overtook them on the mountain, how they clambered down their ice-ladder in the dark until forced to halt through the small hours on a ledge which barely gave standing-room, and how they finally returned, safe and sound, to camp, should be read in the original narrative. Few more thrilling stories of alpine adventure have ever been told; and Mr. Green tells his story well.

We have put, as was its due, the mountaineering in the forefront. But Mr. Green is very far from being one of those climbers who have no eyes for anything smaller than a great peak. His pages are full of notes and observations on general subjects and natural history. In these ranges there is little or no animal life. Chamois and ibex have yet to be imported. But the birds more than make up for the deficiency. The keas, or Mount Cook parrots, used to collect round Mr. Green when he was alone in camp, and scold him in language which, being a clergyman, and not Aristophanes, he is unable or unwilling to translate. At last he gave way to an unprofessional impatience of their preaching, and knocked the most forward kea on the head. From that day the parrots abandoned his society—a piece of sagacity he attributes to the abnormal size of their brains as compared to those of the "blue ducks," which came to be killed every morning with a readiness undiminished by the slaughter of their relatives. A strange flora, to which Mr. Green has added a specimen, is brought before us; and it is interesting to find in it, as an exception among a vegetation generally different from that we are accustomed to in European mountains, a species of Edelweiss, closely resembling our alpine variety. The curious fact, that, while the glaciers descend lower, the snow-line is higher on the western side of the range, is also noted and commented on.

The weak point in Mr. Green's journey, and consequently in his book, lies in the misfortune that the time at his disposal (cruelly curtailed by a lengthy quarantine at Melbourne) did not allow him to attempt any general detailed survey of the snowy chain. Nor has Dr. Haast's work been carried on in this respect, so far as we are aware, by Herr von Lendenfeld, an Austrian gentleman who, with his wife, has followed up Mr. Green's success by climbing a summit—the Hochstetter Dome—on the watershed at the head of the northern branch of the Great Tasman glacier. Much, therefore, is left to future explorers. As Mr.

Green exclaims when looking over the wilderness of icy peaks, "Here is occupation for half-a-century for a nation of climbers." For their benefit he gives an excellent alpine glossary, and some useful practical hints in the art of mountaineering. It is a pity he did not add some skeleton routes, or suggest the best points of departure on the west coast, where in all probability the finest scenery of the range will be found. The eastern slope of the mountains seems to correspond to the Aletsch Glacier face of the Oberland; their boldest aspect remains to be described by those who have approached them from the opposite direction.

In the matter of illustrations, the narrative has not been done justice to. Mr. Green has exhibited in London material which might have furnished a series of wood-engravings that would have been a valuable addition to our knowledge of the Southern Alps. In their place we find nothing but a sensational frontispiece, poorly imitated from the illustrated newspapers, which will give no satisfaction to any sensible reader.

Douglas W. Freshfield.

Gems of Chinese Literature. By Herbert A. Giles. (Quaritch.)

THE literature of a people who have been busy with their pens for more than five-and-twenty centuries must ever be interesting. Even if it should be wanting in such intellectual force and vivid imagination as would cause it to be admired for itself alone, yet it must always reflect the intellectual life as well as the manners and customs of the nation. No more complete instance of this exists than in the literature of China. We need not now enquire how early authorship began in that country of scribes, but we know that there has been a constant stream of literary productions from the time of Confucius to the present day. In the volume before us Mr. Giles begins with quotations from Confucius, and ends with extracts from authors of the sixteenth century. The ground covered, therefore, is wide, and every important epoch between those periods finds expression in its pages.

The writings of Confucius and his disciples brought to a close the first period of Chinese literature. In them we have reflected the Chinese mind before external influences introduced to it new thoughts and ideas. With the appearance of Laou-tsze, the founder of Taoism, the Chinese first became acquainted with a philosophy so nearly akin to Brahminism that it is impossible not to suppose that in some way or other it owed its origin to communication with the Central-Asian States. One book is left us by this "old philosopher," and in it is contained in mystical language a moral teaching of the highest and purest order. We could have wished that Mr. Giles had given us quotations from the *Taou-tih king*, but he puts it aside and goes on to give readings from the works of the so-called followers of Laou-tsze, such as Lieh-tsze, Chwang-tsze, and others. To these men the deep truths contained in the doctrines of him they professed to follow were unintelligible, and they seized only those which lay on the surface. They heard but

his cry, "Vanity of vanities, all is vanity," and cared nothing for what he had to say on the pursuit of truth, purity, and virtue. Thus they lapsed into a condition of complete indifference, and amused themselves with twisting round and round the thought that "we are of the stuff that dreams are made of."

"Once on a time," wrote Chwang-tsze,

"I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly), and was unconscious of my individuality as a man. Suddenly I awoke; and there I lay myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that it is a man. Between a man and a butterfly there is necessarily a barrier; and the transition is called metempsychosis."

This, in one form or another, is the principal idea which runs through the writings of the followers of this school. There is a sense of emptiness, either real or affected, in all their utterances, resulting from their inability to grasp higher truths or to clothe their imperfectly clad minds with any width of knowledge. The influence of these ideas, however, has permeated all Chinese literature, and has given to it a tone of desponding weariness. Many of the later extracts quoted by Mr. Giles are well worth reading, and some are decidedly pretty. The following is a specimen of the poetry of the beginning of the Christian era; it was written, Mr. Giles tells us, by "an Imperial favourite who felt that her influence over the Emperor was beginning to wane," and is called "The Autumn Fan":—

"O fair white silk, fresh from the weaver's loom,
Clear as the frost, bright as the winter snow—
See! friendship fashions out of thee a fan,
Round as the round moon shines in heaven
above;
At home, abroad, a close companion thou,
Stirring at every move the grateful gale;
And yet I fear, ah me! that autumn chills,
Cooling the dying summer's torrid rage,
Will see thee laid neglected on the shelf,
All thought of bye-gone days, like them, bye-gone."

Although we have not compared this with the original, we should imagine from its style that it is literally translated. This, however, cannot be said of many of the extracts in the volume—not even of the Chinese Preface, written by a young graduate of Foo-chow, which adorns the outside cover. In Mr. Giles's translation of this Preface both the first and last sentences are omitted; and he adds to the very uncomplimentary description given by his friend, the graduate, of our forefathers, by charging them with having been naked, homeless, and dependent for food on berries, as well as raw meat. In this particular instance the inaccuracies are of trifling importance; but when Mr. Giles calls upon us to admire with him the works of Chinese authors we should like to be quite sure of what we have in every case before us, whether an accurate translation or only a paraphrase.

ROBERT K. DOUGLAS.

Teutonic Mythology. By Jacob Grimm. Translated from the Fourth Edition, with Notes and Appendix, by J. S. Stallybrass. Vol. III. (Bell.)

The subject of the third volume of Mr. Stallybrass's excellent translation is popular re-

ligion—"folk-faith," as it might perhaps be termed—a subject handled by Jacob Grimm in his most sympathetic and masterly way. It is getting to be seen plainly nowadays that the higher and subtler developments of religious thought can never in any age or form touch or effect more than the few elect; while underneath the most highly specialised creeds—Buddhist, Christian, or Muslim—there persists a common mass of popular belief and observance of a singularly unchanging character. In fact, this folk-faith found to-day in practical unity over all Europe and half Asia and America still accounts for the bulk of religious experience and observance of the masses in the most civilised countries of the world. The peasant-woman of Galway or Somerset has far more beliefs and usages in common with the slave-girls of Haroon er Rasheed, or the mistresses of Catullus, than she has with the ordinary educated lawyer or doctor of her own market-town. Grimm was aware of this, and therefore did not despise the day of small things; and his catholicity of view and comprehensiveness of treatment make this book the best extant introduction to the studies of mythology and folk-lore—a handbook for travellers abroad and observers at home.

It is noteworthy that, in the enormous and careful collection of ideas and observances touching sickness, magic, spectres, spirits, and omens which the volume under review comprises, there are astonishingly few to which parallels or analogues might not be found from the British Islands. The Folk-Lore Society is doing good work in collecting materials for that future but most desirable history and dictionary of British mythologies which, for interest, variety, and importance, should be in no way inferior to the museum of Grimm himself. Where so much is to be quarried, it is surprising how little the mine has been worked in England, though it is impossible to take up a daily paper without coming upon the strangest "survivals" (the much-abused word may be allowed here). One reads in the chronicles of Bow Street and the Cour d'Assise how "overlooking," "palmistry," "card-reading," are flourishing vigorously, if obscurely, in our midst, French peers and statesmen and English maid-servants alike persisting in the belief that wise women can discover treasures and foretell fortune. One notes in a memoir how the good-natured Iona Taurina, "the people's queen, the injur'd Caroline," used to amuse herself and her more intimate friends by moulding little waxen image of her "peccant and plethoric spouse," which she further duly adorned with horns and pierced with pins—a memorable fancy, which recalls the incidents of many a mediaeval trial and romantic modern poem, and chiefly, perhaps, Ingoldsby's admirably told legend of the Wizard of Folkestone, probably founded on a story here given by Grimm, p. 1091. A year ago, the "fifteen signs of doom" which St. Jerome adopted from far older sources were being substantially repeated from mouth to mouth, in connexion with the revered name of Mother Shipton, in East Anglian villages, as prognostics of the swiftly approaching end of the world, precisely as they must have been in the days of Richard Rolle and Robert Manning, and so, no doubt, in the still older times of Wulfstan and Birinus.

I have lately heard that the *courade* is still practised in part of Yorkshire (on what authority I know not); but certainly the peasant classes, both in England and Ireland, universally believe that a man will suffer from such ills as are wont to accompany pregnancy, nausea, neuralgia, and the like if his wife be lucky enough to escape them. Cursing or bowing to the moon is as common as it was in Job's days, though the pious poet earnestly repudiates the practice. At noon-day in Ireland the old folk still kneel and pray precisely as their Iverian ancestors may be supposed to have done.

We know that folk-law is astonishingly conservative; that those intelligent foreigners who accuse us of wife-selling are not wholly in the wrong; not a year passes without some instance of the practice getting into the courts. And folk-medicine is every whit as persistent; swallowing frogs alive as a cure for disordered stomach; taking woodlice alive as pills are by no means altogether obsolete prescriptions. The idea, too, of certain illnesses being caused by "the worm" is common enough. The phrase "tuer le ver" being a remnant of these early medical theories which go aeons behind the mediaeval hypothesis of temperament and humour, and are probably older than the astrological system from which our current phrases, jovial, saturnine, lunatic, and the like, are drawn. Those who are fortunate enough to have access to Mr. Payne's faithful version of the "Arabian Nights" will find an excellent example of what we might call the earlier "parasitic theory" on the disease and cure of an Eastern lady. When the late George Smith was at Obeid on the *Daily Telegraph* mission he was highly astonished to hear from a friendly Pasha of a wonder-working root which was to be gathered by means of a dog and a string, nor did even a sight of the marvellous vegetable itself (so far as can be gleaned from the somewhat vague account in his *Assyrian Researches*) remove his wonder at the extraordinary credulity of persons "living in the nineteenth century." George Smith had never apparently heard of the mandrake, yet what seemed to him but a puerile and absurd superstition is very possibly an older and more respectable belief, as it is one certainly far more widely spread, than the myth of Nimrod and the goddess which he came so far and worked so hard to elucidate.

This is no place for full annotation of a book so rich in suggestion and incident, but, before leaving it, one may note that the word *itr-lauk* of the *Helgi Lay* cited p. 1215, which has puzzled Grimm and apparently misled his translator, is certainly a mistake of the MS.; what Sigmund gave his son was a sword, *imon-lauk*, a very fitting tooth-fee, or name-gift, to one who was to live and die in arms. Dr. Vigfusson notices that it is probably from this very line that the plagiarist Eywind drew the word which, by a strange irony of fate, he alone has preserved, so that it can be restored to the passage whence the tired or lazy copyist had suffered it to perish. The word *ryði*, of which it is difficult to get the exact source and meaning, is clearly wrongly translated by Grimm, p. 1228. One might guess that the "tee" which the lovers of the Links know so well is really the

nearest word yet suggested for the unexplained Eddie *tai*, which (always in this oblique case) appears only in the portent verses of the old Wolsung Play and in the Tregrof Gudrunar with the apparent sense of "forecourt," "parvis," or the like, the connexion being along the line of ideas connected with "starting-place;" cf. threshold and its uses. On p. 1215 *reynir* is clearly "rowan," "mountain-ash," a tree about which there seems to have been a flourishing crop of legend in Ireland and Scotland.

When Mr. Stallybrass has completed his self-appointed task and given us Grimm's Supplement, together with full subject indices, lists of works cited, &c. (without which, as Mr. Mayhew rightly observes, a book of this kind can hardly be properly used), it is to be hoped that he will not desert the field of folk-lore, but will make a further claim on our gratitude by putting into shape and form some part of the material which has been slowly accumulating since the *Teutonic Mythology* left Grimm's hands. It must not be forgotten, however, that ere one can satisfactorily cope with the mass of facts now in hand there is a deal of pioneering to be done. The direction such work must take is clear in some cases, at all events. First, someone must do for the geography and chronology of the subject what Grimm has done for the history, so that we may at least be able to trace the main lines of genesis which these old beliefs and theories have followed; and for this work we English students look for great help from Mr. A. Lang. Secondly, someone must do for Celtic mythology and folk-lore what Zeuss and Ebel first did for Celtic grammar. It is humiliating that the silly made-up stories of banshees and puckawns appearing to whisky-warmed car-drivers, which appear year after year in the Christmas magazines, should be almost the only token of interest felt here for the myths, legends, and beliefs of the most imaginative, the most humorous, and the most primitive in life and mind of all Western peoples. Prof. Rhys' careful work on the Welsh fairy-tales yields a good model for Irish collectors to follow. Surely the Old Grey Woman has many a tale of wonder yet to tell could she but find those who would sit quietly at her feet to hear them.

F. YORK POWELL

Quarter Sessions Records. Edited by the Rev. J. C. Atkinson. The North Riding Record Society, Vol. I., Part I.

THIS volume is the first publication of the North Riding Record Society, which was formed last year for the purpose of printing and calendaring original documents relating to the North Riding of Yorkshire. They could scarcely have made a better selection than they have done by beginning with the records of the court of quarter sessions (which have been preserved in the office of the clerk of the peace at Northallerton), for they belong to a class which have hitherto been strangely neglected by antiquaries, although the presentments of offenders at the local sessions and the orders made by the magistrates abound with fresh materials to illustrate the social and domestic history of the district and the period.

The series begins in April 1605, and part i. contains the proceedings of the next four years. 1605 was the year of the Gunpowder Plot, which was attributed to the increased severity with which the penal laws were enforced against Catholic recusants. They were liable by statute to a fine of £20 a-month for absenting themselves from the parish church, but since the accession of James these fines had not been rigorously levied. The King was in consequence suspected of secretly favouring his mother's religion; and, in order to clear himself from the imputation that he was a Papist at heart, he issued a proclamation that henceforward the full penalty was to be exacted from the Catholics, together with arrears of fines previously incurred. The discovery of the plot was followed by stringent legislation "for the better discovery and repression of Popish recusants;" and the result was that in counties like the North Riding, where a large proportion of the gentry and yeomanry were attached to the old faith, the prosecution of Catholics under the penal statutes became the chief business of quarter sessions. There was not a single session during the four years over which this volume extends at which Catholics were not convicted of recusancy, which made them, and all who harboured them, liable to heavy fines or imprisonment. Recusants were declared incapable of acting as executors or guardians, and of practising any of the liberal professions. Their arms and horses were taken from them, and they were left at the mercy of the High Commission Court as persons excommunicate. Men so persecuted were naturally suspected of disaffection, and by a refinement of cruelty they were bound under heavy recognisances to clear themselves from the suspicion of disloyalty. How, in spite of the penal laws, the Catholics clung with singular tenacity to the religion of their forefathers is recorded in the sessional archives; and it may be said without exaggeration that the history of Catholic recusancy in Yorkshire might be rewritten from these records.

The sessional orders throw new light on the language, manners, and customs of the North Riding in the Elizabethan period; and the editor deserves credit for the scholarlike accuracy and brevity of the notes with which he has illustrated the text. The measured yard is invariably a virgate in these records, which elsewhere means a rod. "*Unum torquem ferreum, anglice an yron teame,*" was the expression used when oxen were yoked to a chain in lieu of a pole. The "miller" was still the "milner," from *molindarius*, and the village pound was the "common pindfold." The village well, with the sides puddled to retain the water, was the "puddell-well" (*puteus*). "To grease" was the slang for "to bribe," and bribes were known as "honie pots." A "nook" was a field nearly enclosed by the winding of a stream; and a stallion horse is described as "*equus testiculatus, anglice a stoned stagg,*" for stag was the generic term for a male animal. In like manner, a female sheep between the periods of the first clipping and the bearing of a lamb was known as a "gimmer," and a male sheep of corresponding age was known as a "tup-hogg." The price of such sheep in 1605 was five shillings a-piece.

The most frequent, however, and most

important subject of the notes is the reference to the different statutes then in force. For example, the inn-keeper at Stokesley was fined for selling a gallon of the best beer for more than a penny, contrary to the form of the statute; and two persons were condemned to stand in the pillory at Northallerton on two successive market-days for taking upon themselves the office of an informer without licence from his Majesty's Attorney in the North. The reputed father of a bastard child was ordered to pay 4d. a-week for two years to the mother; and a warrant was issued against an inhabitant of Faceby "for setting horns on the door of a neighbour and calling his neighbour's wife a whore." Three farmers and their sons at Katterick were fined for not having for each of them in the house a bow and two arrows "to exercise shooting in the long-bow" as required by the statute of Henry VIII.; and a husbandman was fined for hiring servants without recording their names and wages. Convictions for "decaying of husbandries" were frequent. To build or continue in a cottage which had not four acres of land attached was a criminal offence, and the occupier of a cottage incurred a fine of ten shillings if he admitted a lodger, who is called in these records "an under settle." These provisions may have been wise and useful enough, but to buy provisions in the market for the purpose of re-selling them at a profit was forbidden by the Acts against forestalling and regrating; and a labourer was fined two shillings at Thirsk, on July 12, 1609, for buying for eighteen shillings twelve moorpowtes (moor fowl), eleven doves, twenty fowls, and 600 eggs with the intent of selling them again.

This volume promises to be the first of a long series, for the Ninth Report of the Historical MSS. Commission bears witness to the abundance of materials remaining in the court-house at Northallerton. The society has made a good start with this well-edited volume, and it is to be hoped that it will receive the support and encouragement which it deserves.

EDMOND CHESTER WATERS.

Il Vaticano Regio Tarlo Superstite della Chiesa Cattolica: Studii dedicati al Giovane Clero ed al Laicato Credente. Uscente il 1883. C. M. Curci. Sac. (Rome: Bencini.)

FATHER CURCI's latest work, though it runs into the bulk of a good-sized volume, is really a pamphlet. It would, therefore, be unfair to expect from it an exhaustive treatment of the subject-matter, or to blame the author severely for its shortcomings on the score of completeness and finish. If the volume shows evident signs of haste, and has too large an infusion of autobiography to be taken as an adequate presentation of the thesis it maintains, Father Curci may fairly answer that his aim in writing was purely practical, and that his sole desire is to produce a practical result as soon as possible.

The book is one more despairing cry for Catholic reform, and is chiefly interesting as a sign of the pathetic travail going on everywhere, for the most part in "angelic silence," in some of the most earnest souls left within the Papal Communion. The skeletons in the household of the Church, especially in Italy, are remorselessly exposed to view,

and their existence traced to the Temporal Power. Not that the kingship of the Pope in Rome was always an evil. On the contrary, it was once as great a help to the civil and spiritual progress of Italy and Christendom as it has since come to be a hindrance. At this hour it has become a very "canker-worm" in the Church in Italy because, although it is dead and buried, the will to work for its resurrection is made the touchstone of orthodoxy. Let the Pope renounce all hope and wish to be again King of Rome and all will yet be well. The argument ends here. No solution is offered of the problem how the transition is to be effected; nor is there a word about Leo XIII.'s policy, which manifestly has for its aim a modification of the Law of Guarantees by getting it placed under international sanction. It may be that the author is unaware of this perhaps half-unconscious tendency of the present Vatican policy; but it is more likely that he ignores it of set purpose. Italians are apt to look on the Papacy as a national institution, and make wry faces whenever the "foreigner" appears on the scene. They were right enough in that when the Pope was king; now that they have relieved him of the care of the Roman States, they must not expect to keep him much longer as a domestic deity.

As may be supposed, the "Regal Vatican" is far from appreciating the ex-Jesuit's zeal at his own estimation. It has promptly set the book in the pillory of the *Index*, a result of his labours that can hardly have surprised the author. To be "Indexed" has long been the sure fate of every writer who has dared to tell the Pope that the spiritual chief of Christendom has work to do even more important than keeping a firm grip on power and a sharp eye on the main chance.

For the rest, let Father Curci have patience. Reform may not be so hopeless as he thinks. Already there are several Cardinals who live on the voluntary offerings of the faithful to whom they minister. The near future is more likely to increase than diminish the number and importance of this novel element in the Sacred College. The denationalising and democratising of the Papacy—the necessary preliminary to real reform in the Catholic Church—has already begun. *Pari passu* with that process of growth will go on the decay of autocratic and bureaucratic Vaticanism, until the end is reached by a painless extinction.

EDWARD REDMOND.

NEW NOVELS.

Klytia. By George Taylor. From the German, by Sutton Fraser Corkran. In 2 vols. (Leipzig: Tauchnitz; London: Sampson Low.)

Vestigia. By George Fleming. In 2 vols. (Macmillan.)

Colonel Annesley's Daughters. In 3 vols. (White.)

Uncle George's Money. By S. C. Bridgeman. In 2 vols. (Chapman & Hall.)

Vagabondia. By Frances Hodgson Burnett. (Boston, U.S.: Osgood; London: Trübner.)

First Love, and Pünin and Babürin. By Ivan S. Turgénev. Translated by Sidney Jerrold. (W. H. Allen.)

Klytia is an historical novel of great merit,

and its publishers must be congratulated on this addition to their "Collection of German Authors." The scene is laid in the Palatinate of the Rhine some three centuries ago, when the Calvinists were fighting with the Lutherans, and the Society of Jesus was working by its emissaries in all heretic lands to destroy the work of the Reformers. As a study of sixteenth-century morals, manners, and philosophy, *Klytia* is a brilliant piece of work, and it also contains a love-story of genuine human interest. Like many German books of its class, its canvas is too crowded with figures; hence an unpleasing lack of unity in the composition. The love-story is simple. Paolo Laurenziano, educated in the Jesuit seminary at Venice, is sent to Heidelberg in the disguise of a Calvinist pastor to work for the Church. At Heidelberg the Jesuit forgets his vows and falls in love with a German maiden who has also won the heart of Paolo's elder brother, Felix, an artist engaged in the restoration of the palace of the Kurfürst. An elder and more malignant Jesuit acts the part of Marplot, and finally entangles Paolo and his sweetheart in an accusation of sorcery. But villainy is once more foiled, and the lovers are set free after Paolo has passed through the torture chamber. Felix now retires in favour of his brother, who ends his days as a Protestant minister. The tale has great charm despite some faulty character-drawing. For instance, the change of Paolo's character from the timid, time-serving priest to the hero is almost beyond the possibilities of nature. The great merit, however, of *Klytia* lies in its admirable presentation of the state of German civilisation in the latter part of the sixteenth century. The Protestant theologians, with their puerile disputes, live again, and the picture of the Society of Jesus is a masterpiece.

The author of *Vestigia* has produced a delightful and yet irritating novel—delightful because the simple love idyll of which it consists is told with peculiar grace and charm; irritating because one of the chief motives of the story is palpably absurd. The town of Leghorn forms the background to the action, and the scenes from its life are bold and true. Bernadino de Rossi, a telegraph clerk of the not very mature age of twenty-two, is dismissed by his superiors for taking part in a Republican demonstration. This opening is gloomy enough, but worse follows. An old friend of the hero is anxious to give the lad his daughter's hand, and then Bernadino's cup of happiness is dashed from his lips by a ruthless secret society, of which he is a member. Bernadino is told off to shoot the King of Italy, and has to elect between his oath and his love. The hero decides to fulfil his "mission," and to abandon his sweetheart, Italia. When at last he stands ready to shoot the King in the Via Nazionale, the problem is solved for him by the associate who had led him into the meshes of the society. This person in a fit of remorse fires at the King himself; and, the mission being fulfilled, the spell is broken, and Bernadino returns to live happily with Italia in Leghorn. The reader has felt, however, that the lion in the hero's path was of the veriest cardboard, as it is inconceivable

that any society of conspirators would have put a revolver into the hands of such a greenhorn as Bernadino de Rossi. Leaving out the insufficiency of this motive, it must be admitted that the realisation of the characters in *Vestigia* is much above that of the everyday novel. Italia's father, Drea the boatman, with his wise saws and honest hearty nature, may stand comparison with the immortal Captain Cuttle.

The three-volume novel which bears the title of *Colonel Annesley's Daughters* follows the fortunes of two sisters. Constance Annesley, the daughter of an impecunious ex-Colonel in the Guards, jilts a faithful but poor lover for a wealthy peer. Once married, she is seized with remorse, and meets her Nemesis in the cooled affection of her husband. In the meantime, her sister, Beatrice, who is an entirely amiable young lady, travels with the ill-assorted pair, and meets her fate at a Continental spa. The book comes to a rather abrupt conclusion after Constance has suffered sufficiently to purge her sins, and after Beatrice's wooing has dragged through a volume or so. There is really no attempt at a story, and the book is padded out with interminable dialogues between the most ordinary mortals that this earth has ever seen. The mediocrities that figure so plentifully in this novel are not golden, but leaden.

Uncle George's Money is a work of a very similar stamp. It has no intrigue, and is concerned with the sorrows of a country family whose income is eaten to the core by mortgages. Some of the characters are distinct personalities, but their features are not worth the labour which has been bestowed on them.

A prefatory note warns the reader that *Vagabondia* is no other than a revised edition of the story which appeared, some years ago, in a magazine as *Dorothea*, and in book-form as *Dolly*. It seems that the copyright had, by some mischance, passed out of the authoress's hand, and thus publishers were able to work their wicked will. Now that the authoress has come by her own, the tale appears with the title it was originally meant to bear. This can only be a matter of satisfaction, as *Vagabondia* is really a very readable story of manageable dimensions. Before leaving Mrs. Burnett we must remark that, although London newspaper proprietors have been guilty of many enormities, to keep a writer of repute slaving at "leaders" from 9 a.m. till 12 p.m. of each day in the week at a yearly salary of one hundred pounds is a crime happily beyond their power.

The two stories by Ivan Turgénev which Mr. Sidney Jerrold has translated direct from the Russian are too well known to require comment. The subject of *First Love* is not an attractive one, but then the great Russian story-teller had the rare talent of touching pitch without being defiled, and as a mere work of art this little tale will be a joy for ever. With the exception of one or two passages, Mr. Jerrold has interpreted his author with great felicity, and even diligent students of Turgénev will read with pleasure the critical notice which occupies fifty-seven pages of the book.

ARTHUR R. R. BARKER.

TRANSLATIONS OF CLASSICAL AUTHORS.

The Acharnians of Aristophanes. Translated into English Verse by Robert Yelverton Tyrrell. (Longmans.) Prof. Tyrrell finds all previous translators of the *Acharnians*—from John Hookham Frere down to Mr. Billson—too much inclined to loose renderings and free equivalents. They "sometimes appear to me to make the Greek little more than a peg on which to hang poems of their own" (Pref., p. iv.). His own version "will be seen to be very much closer to the original." As such, we can readily believe that it was found more helpful to a class of learners; and we quite accept his view (p. iii.) that such a verse translation is better, even for that purpose, than a piece of bare prose. For it needs practice to think the verse form of the original into the prose translation, however literal the latter may be. Nevertheless, we think Prof. Tyrrell dismisses his predecessors rather too summarily. Hookham Frere saturated himself with the Aristophanic humour, and felt the point of every scene and each ironical *nuance* admirably; Mr. Billson, adopting the "free rhyming metre of modern burlesque," made his *Acharnians* readable and delightfully droll, if somewhat undignified, throughout. Prof. Tyrrell is certainly more accurate than either, from the point of view of scholarship; on the other hand, he has less force and swing and vivacity—and these, too, are Aristophanic qualities. Wisely, we think, he has adopted many traditional punning equivalents for the puns in Aristophanes: such as the "no-get gold" and "nugget gold" in the encounter between Dicaiopolis and Pseudartabas, the King's Eye (the latter of whom he felicitously calls "The Sham of Persia, Eye of the Shah"). Vile as this and similar puns are, to read, modern experience proves their effectiveness on the stage. Once or twice, too, he ventures on a fresh one, as in ll. 234, 235:—

ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν βαλλήναδε
καὶ δίσκους γῆν πρὸ γῆς, ἔως ἣν εὑρεῖθε ποτέ·

where the difficult play on *βαλλήναδε* is reproduced—much to the delight, we should think, of a Dublin audience:

"Come, I feel like Stony Batter: found he shall be; and I will
Batter him with stones, the ruffian; pelt him till
I've had my fill"

—*"Stony Batter"* being, it appears, a rowdy quarter of Dublin. On the whole, however, the best passage in the translation is the long speech (pp. 37-40) in which Dicaiopolis gives his view of the origin of the Peloponnesian War. Here, we think, Prof. Tyrrell is as superior to Mr. Billson as in the previous scene with Euripides he is inferior:—

"Then some youths
Rising from wine and Kottabos half-mad,
A girl of Megara, Simaetha hight,
Feloniously abducted; smarting then
As 'twere with blister of their native leek,
The men of Megara in reprisal stole
Two of Aspasia's girls; thus war broke out
Over all Hellas through three bona robas.
Then the Olympian Pericles in wrath
Fulminated o'er Greece and set her in a broil
With statutes worded like a drinking catch:

'No Megarian on land

Nor in market shall stand,

Nor sail on the sea, nor set foot on the strand.'

Here the solemn mockery of Athenian jingoism is well reproduced, and Mr. Paley's happy rendering of the "statutes like drinking catches" has been wisely adopted, for it cannot be bettered.

The Captives. Translated from Plautus by H. A. Strong. (Melbourne: Robertson.) Prof. Strong gives us a translation of the pleasantest and most presentable, if not the cleverest, of Plautus' dramas, to which he has prefixed much compact and useful information

on the subject of the Latin comedy and its relation to the Greek (Introd., pp. v.-viii.), a valuable and much-needed excursus on the metre of Plautus (pp. xix.-xxx.), and other prefatory matter. One very *piquant* piece of information occurs on p. xv., where we are told that the MS. A, or Codex Ambrosianus, in the library at Milan, "would, if preserved entire, be of paramount importance for the Plautine text; but in the eighth or ninth century it was taken to pieces, and washed and scraped, to receive a copy of the Book of Kings according to the Vulgate"! Prof. Strong, after explaining that his translation was written to facilitate the study of Plautus among the Melbourne students to whom he lectures, goes on to express a regret (p. iv.) that "Plautus is so little studied in Anglo-Saxon countries. The language of Plautus was the language of common life among the Romans, and there seems no reason why this should be utterly excluded from the ordinary curriculum of school and university studies." There is reason in this plea; but, with the natural partiality of a translator, the Professor forgets the defects of his author. Much of Plautus—the *Captives* is an exception—is obscene; a still larger part is vulgar and dull in the study, whatever it may have been when vivified on the stage. To our certain knowledge, even able sixth-form boys can with difficulty work up an interest in it as literature, in spite of its philological importance. Last, not least, it is too obviously translated or adapted for anyone to feel in it the charm of originality. "Excluded" from schools and universities it is not; it "brokenly lives on." But it cannot, we think, be popularised, even by a bright and pleasant translation like the present. The last scene of act I., where Ergasilus, by feigning grief for Hegio's lost son, secures an invitation to dinner, is very brightly turned:—

"H. Tell me, d'ye dine out anywhere to-day?
E. No-where, I think. But why d'ye ask me, pray?
H. Because to-day's my birthday; I protest
On this occasion you must be my guest!
E. The funny fellow!
H. But you won't get much;
Contented folk are wise, and only such.
E. Contentment! I can boast of this at least.
When I'm at home, contentment's my sole
feast!
H. But pray come early!
E. Good sir, 'tis my habit.
H. And don't expect a hare; you'll get but
rabbit!
My way of feeding's rough, I fear you'll
say.
E. I'll shoe my teeth and scorn the roughest
way!"

This, we think, is at least as good as the original. The translation (in prose) of Ergasilus' soliloquy (act III., sc. i.) is, we think, a successful experiment (see Pref., p. i.), and suggests that a modernised prose adaptation of this drama might be a possible rival to plays like "Money." On the whole, we think Prof. Strong is to be congratulated on a sympathetic piece of interpretation, and some useful notes—especially those on pp. 46, 47.

Aristotelis de Arte Poetica. With Translation. By E. R. Wharton. (Parker.) Mr. Wharton has printed opposite Vahlen's text a very faithful English version, marked by the conciseness that might be expected from the author of *Etyma Graeca*. The English is, indeed, almost as concise as the Greek, and in the rendering of Aristotle this is an achievement. In places, no doubt, a question may be raised whether the right reading has been adopted or the right meaning put upon the obscure words of the original; but no fault can be found with the scholarship of the translation, and in this respect students may

feel themselves absolutely safe in Mr. Wharton's hands. The *Poetics* is so difficult that a translation with the merits of great accuracy and great conciseness is likely to be very welcome, especially at Oxford, where the book is now much read.

NEW EDITIONS OF HISTORICAL BOOKS.

A History of Modern Europe. By C. A. Fyffe. Vol. I. 1792-1814. A New and Revised Edition. (Cassells.) The new edition of Mr. Fyffe's first volume which has been called for is a proof of the value of the work. The first edition was reviewed in the ACADEMY, and it is only necessary now to notice the new information which has been added. These additions are derived from two sources—the papers in the English Record Office, and the publications of Austrian historians. From personal experience it is possible to confirm entirely Mr. Fyffe's estimate of the great value of the English records; they throw an entirely new light on many diplomatic transactions, and are easily accessible. Mr. Oscar Browning, in a recent article in the *Fortnightly*, made use of them with very great effect, and elucidated the difficult diplomatic transactions in London which preceded the outbreak of the great war between France and England in 1793. Mr. Fyffe, in his Preface, expresses his own obligations to Mr. Browning, and also his thanks to Mr. Kingston, the courteous superintendent of the Foreign Office records, for the ready assistance which is never wanting to workers in his room. From such authorities Mr. Fyffe has gained much fresh information; but the very copiousness of his quotations makes the new edition, if more historically useful, rather less symmetrical than the first. It is only to be wondered at that he did not avail himself of these materials before, and this remark applies even more strongly to his use of the labours of the Austrian historians. One would have thought that no serious history of the period could have been attempted without a knowledge of the works of Hüffer, Vivienot, and Helfert. On the whole it may be said that, however much objection may be made to certain portions of the book, and especially to much of his French history, Mr. Fyffe's History is the best in English on the period, and that the second edition is decidedly better than the first.

STUDENTS of modern French history, particularly those whose interest is stronger in persons than in events, are under a heavy obligation to Mr. Bentley, who is unwearied in providing them with luxurious editions of the gossipy memoirs of the early part of this century. Within less than a year after the Memoirs of Mdme. Junot, in three volumes, we now have two volumes more giving *The Private Life of Marie Antoinette*, from the memoirs of her first lady-in-waiting, Mdme. Campan. Printed by Messrs. R. & R. Clark, of Edinburgh, and handsomely bound with abundance of *feuilles de lys* on the cover, the book would always attract attention. But its permanent value is greatly enhanced by the steel-engravings, which number eighteen in all. The frontispiece to each volume is a likeness of the Queen from the original plates of Dupont. All the others seem to have been specially engraved for the purpose—the landscapes in Paris and the portraits in London. As it is difficult to believe there can be a very large demand for such books, the more credit is due to a publisher who evidently takes a personal pleasure in their issue.

We received some time ago from Messrs. Kelly eight monthly parts of the English translation of Duruy's illustrated *History of Rome*, edited by Prof. Mahaffy. The work is now being published by Messrs. Kegan Paul, Trench, & Co., who have already issued the first

volume bound up in two parts. This instalment goes down to the end of the Second Punic War, and consists of some 850 pages of text, with 300 wood-cuts, chromo-lithographs, and maps. We calculate that it will take four more volumes (*not parts*) to finish the work; and, if the promise of the printers is realised, this ought to be accomplished by the end of next year. It is not necessary to appraise now the qualities of M. Duruy's History, especially as we are still so far off from the imperial period, in which all allow that his labours have been most successful. The large scale of the work, and still more the wealth of the illustrations, will always make it a desirable possession. The influence of pictures, not only in helping to realise the past and the distant, but also in stimulating to further study, has perhaps not been sufficiently attended to in the common English curriculum. We should be disposed to recommend this book, together with Bishop Wordsworth's *Greece*, to those looking about for a prize suitable for a boy who is on the point of leaving school for the university. The illustrations by themselves, if studied carefully, would put a crown upon a classical education.

WE have also to acknowledge two more volumes (vi. and vii.) of Mr. S. R. Gardiner's *History of England* (Longmans), covering the eleven years from 1625 to 1635. As it appears that there are some persons (including at least one reviewer) who have not yet discovered Mr. Gardiner's unrivalled merits, we would call their attention to the brief Prefaces to these two volumes. They will perhaps learn from them that it is the infinite capacity for taking pains which characterises the true historian no less than the man of science and the man of genius.

NOTES AND NEWS.

WE are glad to know that Mr. R. L. Stevenson has so far got the better of his last attack as to have removed from Nice, where illness overtook him, to his permanent address at Hyères. The illness was a bad one. Mr. R. A. M. Stevenson, the painter, was sent for to see his cousin; and for some time the affair looked grave. It is pleasant to record that the worst is past, and that, so far as we know, Mr. Stevenson's recovery is only a matter of time.

WITH reference to the announcement of a new volume of poems by Mr. Andrew Lang, it may be as well to state that it will be a selection from his poems already published, and that it will be issued exclusively for the American market by Messrs. Scribner. The selection has been made by Mr. Austin Dobson, who has prefixed a few introductory lines of his own. It will be entitled *Ballades and Verses Vain*. We believe, however, that Mr. Lang does contemplate issuing shortly in this country a volume containing a collection of his several articles treating of folk-lore and savage mythology, which will prepare the way for the large work on this subject that he has been engaged upon for some years past.

WE understand that the first election to the Professorship of Ecclesiastical History lately established at Cambridge will take place early next term. The professorship (the election to which is entirely open) is endowed with an annual income of about £750 a year, together with the dividend (now £250) of a fellowship at Emmanuel College, which has been assigned to the Chair. The present electors are the Vice-Chancellor (*ex-officio*), Prof. Seeley, Mr. Bradshaw, the University Librarian, Prof. Bryce, the Bishop of Durham, Mr. S. R. Gardiner, Dr. Hort, Mr. Basil Hammond, Mr. Prothero, and the Master of Emmanuel (*ex-officio*). The professorship is connected with the Board of Historical Studies.

WE hear that Messrs. Macmillan purpose to issue a *Study of "In Memoriam,"* by Prof. Genung, which has attracted a good deal of attention in America.

WE are informed that Mr. Joseph Knight has found himself unable to continue his "English Letters" to *Le Livre*; and that it is not improbable his place will be supplied by Mr. Westland Marston.

NEW TESTAMENT scholars will be glad to hear that the long-expected Prolegomena to the eighth edition of Tischendorf's Critical Greek Testament are on the eve of publication. The first volume, edited by Dr. C. R. Gregory, is in the press, and will be ready before Easter. Intending subscribers wishful of obtaining early copies should send their names to Mr. David Nutt.

NEXT week will be issued a pamphlet by Mr. Charles Marvin entitled *The Russian Annexation of Merv: What it Means, and What it Must Lead To*, in which facts will be given showing that the new advance will take the Russian outposts to within 140 miles of Herat, as compared with the 514 miles separating the English outposts from the "Key of India." The pamphlet will contain three maps, indicating respectively the position of the tribes dwelling between Merv and Herat, the new Russian frontier, and the strategical positions of England and Russia in Central Asia, besides one illustration of Merv. Messrs. W. H. Allen & Co. will be the publishers.

MRS. EMILY PFEIFFER's new set of ten sonnets, entitled "A Symphony of Sonnets, in ear of Cluny Water," written at Braemar, will appear in the March number of *Merry England*.

MR. WALTER BESANT will contribute to the next number of the *Contemporary* an article on "The Amusements of the People," in which he deals with the proposal, adopted from one of his novels, for a People's Palace at the East End of London.

LADY BRASSEY'S account of her "Tour through Egypt after the War" will appear in *Good Words*, beginning in the March part.

"TROY FOUND AGAIN" is the title of an essay by Dr. Karl Blind in a forthcoming number of the *Antiquary*, dealing with the latest excavations of Dr. Schliemann, as recorded in his *Troja*.

THE REV. W. J. Loftie writes about, and Mr. Tristram Ellis etches, Canterbury Cathedral in the forthcoming number of *Merry England*.

Fortunes made in Business is the title of a book which Messrs. Sampson Low & Co. will publish this month in two volumes. The names represent mercantile celebrities, famous ship-owners, mechanicians, metallurgists, chemists, and brewers. The chief feature of the work is that it will present a mass of information and anecdote, not gathered from books, but from the lips of the living and from out-of-the-way sources. It includes chapters on "The Fortunes of the Gladstone Family," "The Bright Family," and a narrative of the rise and progress of "The Low-Moor Iron Company," so closely associated with the name of Gathorne Hardy.

MESSRS. HURST & BLACKETT have in the press three new novels—*Dawn*, by Mr. H. Rider Haggard; *The Pity of It*, by Mrs. M. E. Smith; and *Omnia Vanitas: a Tale of Society*.

WE understand that Messrs. Cassell & Co. will shortly publish a popular edition of Archdeacon Farrar's *Early Days of Christianity*, to be completed in ten monthly parts.

MESSRS. WYMAN AND SONS have a little work in the press entitled *John Bull's Neighbour in her True Light*: being an Answer to Some Recent French Criticisms, by "A Brutal Saxon."

MESSRS. KERBY & ENDEAN have in the press a new *Guide to Nice*, Historical, Descriptive, and Hygienic, written by Mr. James Nash, Principal of the Anglo-American College at Nice, with a plan of the town and neighbourhood. The historical portion traces the rise of Nice from the earliest times, showing the vicissitudes through which it has passed. The chapter on the hygienic aspect is contributed by Dr. J. Meyhoffer.

MESSRS. GRIFFIN & CO., of Portsmouth, will shortly publish an elaborate work on the Nordenfelt Machine Gun, described in detail and compared with other systems, its use for naval and military purposes, and its methods of working. The book will be in royal quarto, illustrated with numerous plates and diagrams.

THE Early-English Text Society has just issued, through Messrs. Trübner, one of the volumes of its Extra Series for last year. This is part ii. of Lord Berners' English version of *Huon of Burdeux*, edited by Mr. S. L. Lee, of which part i. was reviewed in the ACADEMY of June 23, 1883. To this volume is prefixed the portrait of Lord Berners—a Holbein, very fairly reproduced by some "typographic etching" process. We observe that yet a third part will be needed for the completion of the Romance. But the delay will be compensated by the promised Glossaries and Appendices.

THE new Welsh University College at Cardiff is fairly successful thus far; its day students number 147, and its evening students close upon six hundred.

A BOUND volume, containing nineteen autograph letters written by Byron to his mother during the years 1809-11, was sold last week by Messrs. Sotheby for £283 10s. It was purchased for America.

MR. W. C. COUPLAND, the translator of Von Hartmann, will deliver a course of six lectures on "Optimism and Pessimism" at the South Place Institute, Finsbury, on Tuesdays, at 8 p.m., beginning on March 4.

WE learn from the *Newspaper Press Directory* that the total number of journals published in the United Kingdom is 2,015, and the total number of magazines 1,260. Of the journals London has 401, the provinces 1,177, Wales 80, Scotland 181, Ireland 156, and the Channel Islands and Man 20. According to another classification, 179 of them are dailies. Of the magazines, 332 have a religious character.

THE death is announced of that prince of parodists, known at Oxford as Blaydes and at Cambridge as Calverley, but as "C. S. C." to all those who can appreciate the sparkle of light verse and the charm of classical allusions.

WE regret to record also the death, after a lingering illness, of Archibald Maclare, of Oxford, to whom England is indebted, more than to any other single man, for the serious attention now given to physical education. His *Training in Theory and Practice* has passed through more than one edition.

WITH reference to the new edition of Tennyson, a correspondent calls our attention to a mis-spelling which is, we believe, to be found in every print of the fine poem "The Defence of Lucknow." It is on p. 623:—

"Storm at the Water-gate! storm at the Bailey-gate."

There is, no doubt, authority for "Bailey," as indeed there is for other spellings. But it is indisputable that the correct form is "Baillie," after Major Baillie, Resident at Lucknow in 1814. See H. G. Keene's *Guide to Lucknow and Mill's History of India* (viii. 111). It is, perhaps, hypercritical to add that in historical strictness it ought to be "Baillie Guard," and not "Baillie-gate," though there is a gate in the Baillie Guard. "Water Gate" is right.

LITURGICAL PUBLICATIONS.

THE Cambridge University Press has nearly ready for issue two important liturgical publications. The first is an edition of *The Greek Liturgies, chiefly from Original Authorities*, by Dr. C. A. Swainson, Master of Christ's College and Lady Margaret's Reader in Divinity. The volume will contain (1) The Liturgy of St. Mark: (a) from the Rossano MS., (b) from a Roll in the Vatican Library, (c) from a Roll in the University Library at Messina; (2) The Liturgies of the eighth century: The Liturgy of St. Basil from the Barberini MS. and a Roll at the British Museum, the Liturgy of St. Chrysostom from the Barberini and Rossano MSS., the Liturgy of the Presanctified from the same MSS.; (3) The Liturgy of St. Chrysostom, the Liturgy of St. Basil, and the Liturgy of the Presanctified, from the eighth century to the present time; (4) The Liturgy of St. Peter, from the Rossano MS. and Paris Supp. Gr. 476; (5) The Liturgy of St. James: (a) from the Messina Roll, (b) from the Rossano MS., (c) and (d) from Paris MSS. Gr. 2509 and Supp. Gr. 476. The great interest which has recently been taken in the Greek Liturgies is evinced by the publications of Bunsen, Neale, Littledale, and more recently of Mr. Hammond in England, and Dr. Daniel in Germany. With the exception of Bunsen, each of these editors has been content to reprint the text as given in earlier editions, with a few conjectural emendations, while no one has made any attempt to make use of MS. authority. Dr. Swainson has obtained access to the MSS. from which the editions of Morel, Drouard, Plantin seem to have been copied; but he has also discovered fresh MSS. of the five or six Liturgies, the text of each of which has hitherto depended upon only a single codex. Thus he has now two entire copies of the Liturgy of St. Mark and a large fragment of a third; three additional MSS. of St. Chrysostom as it existed before the end of the twelfth century; two of St. Basil, four of the Liturgy of the Presanctified before the same date; one fresh MS. of the curious Liturgy of St. Peter; three entire copies of the Liturgy of St. James, in addition to a complete transcript of the Messina Roll, of which Assemani printed only imperfect abstracts. It would appear, too, that the current edition of this Liturgy was taken from a very late MS. of the sixteenth century. The various copies of St. Mark and St. James are exhibited in full in parallel columns. The Liturgies of St. Chrysostom and St. Basil, being still in use, required a different treatment. Two results will follow from this publication: one, the fixing more definitely what are the genuine parts of the early Liturgies; the other, the discovery of the accretions which the Liturgies still in use have received during the last five hundred years. An Appendix will contain the "Ordinary Canon of the Mass according to the use of the Coptic Church." This is taken from two MSS. now in the British Museum from the spoil of Magdala; and, at the request of several Aethiopic scholars, it is printed in the original. The translation is by Dr. C. Bezold, of Munich, who has been acting with the co-operation of Prof. Dillmann, of Berlin.

The other work referred to is the third and concluding fasciculus of the *Breviarium ad usum insignis ecclesiae Sarum*. This contains, as its principal portion, the Proprium Sanctorum of the Sarum Breviary and the Accentuarus, thus completing the Breviary of 1531. A number of Indexes and some notes concerning *Festa Synodalia* are appended. The main Preface spoken of in the Preface to the *Kalendarium* and *Temporale*, in which were to be given the latest results reached in this branch of study, has been given up; but a plain Introduction to the use of the book has been prepared by the Rev. W. C. Bishop. In an Appendix will

be found the lists of editions of the Breviary and other Choir Service-books of the Church of Salisbury, prepared by Mr. Henry Bradshaw, to whom are really due the notice of the printed books which contain the Breviary proper, or portions of it, and the brief statement of the contents of the Sarum Breviary, which were printed in the Introduction to *fasciculus ii.*

SCOTCH JOTTINGS.

A COMMITTEE has been formed with the object of presenting to Edinburgh University, on the approaching celebration of its tercentenary, a bust of Thomas Carlyle, "one of her greatest sons and benefactors." Subscriptions are to be limited to two guineas.

WE have before referred to the action brought by Prof. Caird against a Glasgow bookseller to restrain the publication of certain books alleged to contain imperfect notes of his lectures. Sheriff Lees, after considering two large MS. volumes of the Professor's lectures, delivered judgment in his favour on Friday last.

GLASGOW has many libraries, but no Free Public Library; and Edinburgh is in the same case. A movement has been started in the former city to combine the several libraries under a single management, and to complete their deficiencies by the help of the Free Public Libraries Act. It is calculated that the existing libraries (of which, of course, the Mitchell is the chief), already possess a capital sum of about £125,000; and that a rate of a penny in the pound, yielding £9,000 a year, would provide a central lending library and news-room and six branch lending libraries.

A FRESH Browning Society has been started in Edinburgh by some twenty students of the Edinburgh Association for the University Education of Women.

AT the meeting of the Royal Society of Edinburgh last Monday, it was announced that the Keith prize had been awarded to Mr. Thomas Muir, of the Glasgow High School, for his researches into the theory of determinants and continued fractions; the MacDougall-Brisbane prize to Prof. James Geikie, for his contributions to the geology of the North-west of Europe; and the Neill prize to Prof. Herdman, for his papers on the Tunicata.

A "FIND" of silver coins was made lately in the bed of a stream near Portree, in the Isle of Skye. Fifty-three of them have reached the hands of the Government official, including one of Elizabeth (1573), one of Henry of Navarre (1603), and several Jacobuses.

AMERICAN JOTTINGS.

THE news from America by the last mail about the Dorsheimer Copyright Bill seems almost too good to be true. On February 5, what is called the Judiciary Committee of the House of Representatives reported upon it favourably, subject to an amendment that the term of copyright shall be the same for the foreign as for the native author. Meanwhile, the American Copyright League has drawn a most important declaration from Mr. Frelinghuysen, the Secretary of State, who may be presumed to express the policy of the President. After stating that negotiations for a treaty have practically fallen through on the difficulty of "domestic manufacture," he says :

"I think the foreigner owning a copyright should have here the same privilege as our own citizens, provided our citizens have in the foreigner's country the same rights as the natives thereof; and thereupon I would leave to the mutual convenience of the holder of the copyright and the publisher the adjustment of their contract, and leave to the

tariff the task of protecting the paper-makers, type-founders, printers, and other artisans who join in producing the book as a marketable article."

The telegraph tells us that, on February 18, a motion to accelerate the Dorsheimer Bill failed to obtain the necessary majority of two-thirds. But we may take comfort in the fact that the voting was 156 to 98.

THE report is again current—and this time, we believe, on good authority—that Dr. Oliver Wendell Holmes intends to visit England shortly. He is now at work upon a catalogue of his correspondence and miscellaneous papers.

THE forthcoming volume of the new edition of the *Encyclopaedia Britannica* will be especially strong in American articles and American maps. Among the contributors are Mr. E. L. Godkin, Mr. G. W. Cable, and Gen. McClellan.

PROF. J. A. HARRISON has written for *Anglia* an article on "Negro English," treating of its phonetics, grammar, and syntax, and giving specimens of four dialects.

A COMPLETE edition of the poems of the late Sidney Lanier is to be published this spring, edited by Dr. W. H. Ward.

THE original MS. of Anthony Trollope's *Orley Farm* has been purchased by Messrs. Scribner & Welford, of New York. It consists of about twelve hundred pages of note-paper, closely written on both sides, in a free running hand, with few corrections or interlineations.

MR. THOMAS HARDY has written a story for the New York *Independent*, entitled "Emmeline; or, Passion versus Principle."

THE Publisher's *Weekly* for January 26 gives the statistics of American publishing for the past year. The total number of books (including new editions) was 3,481, which compares with 6,145 in England. The principle of classification is probably different, but nevertheless the contrasts in the several classes are striking. In America fiction comes easily first with 670, as compared with 578 in England; then law with 397, as compared with 223; theology 375, as compared with 912; juveniles 331, as compared with 939; medicine 211, as compared with 253; poetry 184, as compared with 159.

THE *Nation* of February 7 has a memorable notice of Wendell Phillips, eight columns long, and an interesting article, by Mr. W. M. Conway, on the neglected picture gallery of the Liverpool Royal Institution, which seems to be unusually rich in early Italian works.

GERMAN JOTTINGS.

A COMMITTEE for the erection of a national monument to Wilhelm Müller has been formed at Dessau, where the poet was born in 1794, and where, after a short life devoted to literature, teaching, and the administration of the Ducal Library, he died in 1827. The monument, to be executed by Hermann Schubert, of Dresden, is to consist of a colossal bust on a pedestal, which, by means of allegorical figures and reliefs, will illustrate the life and works of Wilhelm Müller. It is well known that some of the greatest musical masters have been inspired by his poetry. Who has not enjoyed his "Schöne Müllerin" and "Winterreise" in the immortal setting of Franz Schubert? His "Greek Songs" roused the enthusiasm of the German people and German princes for the Greeks in their war of independence against the Turks. His ballads will always rank as pearls in the national literature of Germany, while his lyric poems have by their freshness, simplicity, and joyousness made him one of the darling poets of his people. The English com-

mittee consists of Mrs. Jenny Lind-Goldschmidt, Sir Theodore Martin, Sir Robert Morier, Sir George Grove, Mr. J. A. Froude, Prof. Buchheim, and Prof. F. Max Müller.

ANOTHER book on the great Chancellor is about to be published by the author of *Bismarck nach dem Kriege*. It will bear the title of *Bismarck, Zwölf Jahre deutscher Politik*, and will chiefly treat of Germany's—that is to say, of Bismarck's—foreign policy.

PAUL HEYSE intends resuming the publication of short standard novels, issued some years ago under the title of "Novellenschatz." His co-editor in the new series will be the Bavarian poet Ludwig Leistner.

THE veteran writer Heinrich Laube will shortly issue a comprehensive biography of the dramatic poet Grillparzer, which promises to be of great general interest.

THE diary of the distinguished dramatist Friedrich Hebbel, extending over a space of twenty-eight years, will shortly be published. Dr. Felix Bamberg has been entrusted with the task of editing.

THE twenty-fifth issue of Robert Waldbüller's German version of Tennyson's *Enoch Arden* will be, in honour of the occasion, an illustrated *édition de luxe*.

THE following notes from the aesthetic and intellectual city of Leipzig may interest our readers :—

"On March 6 a grand costume festival is to be held here for the benefit of the Actors' Fund. It is to represent a Jahrmarkt, or fair, in the sixteenth century, and all present must wear suitable costume. The pageant takes place in our Crystal Palace, which is the largest and most suitable building here. Everything will be on a grand scale, although the prices of admission may sound moderate in English ears—five marks for ladies and ten for gentlemen; spectators in the gallery must appear in ordinary ball dress. The whole thing promises to be very pretty. The meetings of our Lessing Verein offer much that is interesting; also the lectures of the Lyceum. The theatres and opera are very good."

On the whole, barring the climate, Leipzig must be a delightful place in the winter.

ORIGINAL VERSE.

CELESTE.

Look not so fair, not long doth beauty stay :
Your mother, at your side, who was as fair,
Consumes apace in the slow fire of care,
And your glad steps but follow on her way.
The crimson shades that now your face array
Shall vanish, and your cheeks her likeness bear ;
Your eyes that now beatify despair
Bent onward, dreaming still of yesterday.
Look not so fair ! Though plighted to the morn
That with your blushes would the sky adorn,
Your bosom shall the fond infection feel
And to itself a sicklier love reveal ;
Another dawn, the heart flush shall have flown
To bloom afresh in buds as yet unblown.

THOS. GORDON HAKE.

MAGAZINES AND REVIEWS.

GOOD portrait illustrations are always welcome in a periodical, because they can be torn out and inserted elsewhere without a sense of wickedness. It is, therefore, worth mentioning that *Le Livre* for February (Fisher Unwin) contains two such of Henri Martin and Casanova respectively. The first illustrates a paper on the historian's forgotten novels, the second (which is a good etching of a recently discovered and decidedly remarkable bust) a review of some recent Italian work on its very disreputable and very amusing subject. *Le Livre* is rich in articles of interest this month.

Besides the two just mentioned, there is a good essay (though not, we think, quite the first of its kind) on "Les Etapes de la Revue des Deux-Mondes" and (the best of all) a very interesting paper on a supposed "Dernier Amour de J.-J. Rousseau," by M. Chantelauze. The "object" is Lady Cecilia Hobart, and M. Chantelauze gives the text of an unpublished letter to this lady, whom he has not succeeded in identifying very accurately. The letter, it seems, is not autograph; and there may be two opinions as to the Jean-Jacquerie of its style, whereon M. Chantelauze is a little dogmatic. But it is interesting enough.

THE valuable and interesting work "Cosas de Madrid," by Dionisio Chaulié, is completed in the last January number of the *Revista Contemporánea*. An Index is there given of the whole, with references to the number of the Review in which each chapter appears. N. Díaz Pérez continues his articles on "Las Bibliotecas en España." They are really a prospectus of the state of education in Spain. The little province of Alava stands highest in the scale of education. The payment of elementary schoolmasters is in some provinces only from £3 to £5 per annum, and this paid irregularly. Miguel Gutierrez continues his critical history of the Ode, dealing with Arolas and other minor religious authors, and with hymns, which seem to be, on the whole, inferior as poetry to secular lyrics.

A DESPATCH OF WILLIAM PITT.

King's College, Cambridge: Feb. 13, 1884.

I ENCLOSE a despatch of William Pitt's, which I have discovered among the Auckland papers. It gives Pitt's account of an important conversation with Maret, afterwards Duke of Bassano, on the eve of the outbreak of the war between France and England. I have read Maret's account of the same conversation in the archives of the French Foreign Office, and I have already given some account of it in an article in the *Fortnightly Review* for February 1883. There is also an account in Ernouf's *Life of Maret*.

The conversation is very important. It shows how extremely desirous Pitt was of preserving peace, that the difficulty of negotiating with France lay in the difficulty of recognising a Government which had no definite Constitution, and that the true cause of the Revolutionary War was, so far as England was concerned, not the opening of the Scheldt, nor the decree of November 19, but the necessity of preserving our close alliance with Holland. To show how little the opening of the Scheldt had to do with the matter, Lord Auckland, on the receipt of this letter of Pitt's, answers that the Dutch care very little about the Scheldt, that the navigation is so bad that it is scarcely worth possessing, and that it can be impeded at any moment.

Pitt's offer to treat with a private agent was very nearly being accepted. In the French Foreign Office there is a letter from Lebrun to Chauvelin, dated December 7, transferring him from England to Holland, a letter which was never sent; and there is the original minute of the *Conseil exécutif* signed by Danton, Barrère, and others, refusing to treat with Pitt by means of a *secret agent*. It is probable that this resolution was carried by a small majority, although on it hung the destiny of peace or war. Similarly, in our own Record Office there are sketches for instructions to be given to an English Minister accredited to the French Government at the close of 1792. I have found evidence that the person whom it was in contemplation to send was Mr. Lindsay.

OSCAR BROWNING.

"Downing Street, Dec. 3, 1792.

"It was stated to me, in a way which induced

me to give some Credit to it, that there was a Frenchman here of the Name of Maret, who was in the Foreign Department under M. Le Brun and confidentially employed by him; and it was also conveyed to me that M. Maret wished to see me before he returned to Paris.

"I saw him yesterday; and, on my telling him, that I was ready to hear anything he had to say, as a private Individual informed of the Affairs of France, he proceeded to give the same Account of himself which I had before heard. He then expressed his Regret at the distant and suspicious Terms on which England and France appeared to stand—his Readiness to give me any *éclaircissement* he could—and his Belief that the present French Government would be very glad, if Means could be found by private Agents, with no Official Character, to set on foot a friendly Explanation.

"I told him that, if they were desirous of such an Explanation, it seemed to me much to be wished, under the present critical Circumstances, as we might by conversing freely, learn whether it was possible to avoid those Extremities which we should very much regret, but which seemed, from what we saw of the Conduct and Designs of France, to be fast approaching:—and I then mentioned to him distinctly, that the Resolution announced respecting the Scheldt was considered as a Proof of an Intention to proceed to a Rupture with Holland; that a Rupture with Holland, on this Ground, or any other injurious to their Rights, must also lead to an immediate Rupture with this Country; and that, altho' we should deeply regret the Event, and were really desirous of preserving, if possible, the Neutrality to which we had hitherto adhered, we were fully determined, if the Case arose, to give our utmost Support to our Ally.

"His Answer was, that he hoped nothing of the Sort would happen; that he believed there was no Design of proceeding to Hostilities against Holland; and that it was much the Wish of the French Government to be on good Terms with this Country; that they wished to *ménager l'Angleterre*, and therefore to *ménager la Hollande*;—that these were the Sentiments of M. le Brun, when he left Paris about three weeks ago;—that he believed them to be those of Dumourier;—and that from the Despatches to M. Chauvelin which he had seen while here, he believed they continued to be those of the *Conseil exécutif*;—that he thought a confidential Explanation on this Subject very desirable, and would either go to Paris, or write to M. le Brun, to state what had passed in our Conversation, and that he was persuaded they would be disposed to send some Person here to enter privately into Explanations upon it. He afterwards dropped an Idea, that some Difficulty might perhaps arise, from the *Conseil exécutif* feeling itself pressed by the Weight of public opinion, to propose to us to receive some Person here, in a *formal Character*.

"To this, I observed, that the Circumstances would, by no means, admit of any *formal Communication*; and that they would certainly see the necessity of avoiding the Difficulties which must arise from such a proposal, if they were sincere in wishing an Explanation, with a view to remove Jealousies.

"Towards the End of the Conversation, on his repeating his Belief that it would be the Wish of the French Government to have such an Explanation, and to remove, if possible, the Grounds of Misunderstanding, I remarked to him that if this was actually desired, there was another Point which must be attended to:—that he must have seen the Impression made here, by the Decree in France, avowing a Design of endeavouring to extend their Principles of Government, by raising Disturbances in all other Countries:—That, while this was professed or attempted, and till we had full Security on this Point, no Explanation could answer its Purpose; and that such a Conduct must be considered as an Act of Hostility to Neutral Nations.

"He answered, that he knew the Impression which this Circumstance produced, and had seen the Decree I mentioned with Conternation,—that he believed it passed only in a moment of Fermentation, and went beyond what was intended;—that it could be meant only against Nations at War, and was considered as one Way of carrying on War against them;—that he believed it was not conformable to the Sentiments of the *Conseil exécutif*,

and that they might possibly find means to revise it.

"To this I said that, whatever were the Sentiments of the *Conseil exécutif*, the Decree, as it stood, might justly be considered by any Neutral Nation as an Act of Hostility.

"He concluded by saying, that he would immediately send to M. le Brun an Account of what had passed, which he hoped might lead to happy Consequences.

(Signed) "W. Pitt."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BARDOUX, A. *La Comtesse Pauline de Beaumont: Études sur la Fin du 18^e Siècle.* Paris: Calmann Lévy. 7 fr. 50 c.

CUMONT, G. *Bibliographie générale et raisonnée de la Numismatique belge.* Paris: Le Soudier. 13 fr.

MACHIAVELLI, N. *Lettres familiari di, pubblicate per cura di Ed. Alvisi.* Milan: Hoepli. 6 L.

SOIL. *Recherches sur les anciennes Porcelaines de Tournai.* Paris: Simon. 12 fr.

TALLENAY, J. de. *Souvenirs du Vénézuela.* Paris: Pion. 4 fr.

VILLARI, P. *Arte, Storia, Filosofia.* Milan: Hoepli. 5 L.

WECK, J. *Rudolf Künstler. Aus dem Leben u. Wirken e. deutschem Schuhmanns.* Berlin: Weidmann. 3 M.

THEOLOGY.

MANGOLD, W. *Der Römerbrief u. seine geschichtlichen Voraussetzungen. Neu untersucht.* Marburg: Elwert. 7 M. 20 Pf.

HISTORY.

BALAN, P. *Monumenta reformationis Lutheranae ex tabulariis secretoribus S. Sedis 1521-25.* Fasc. 2 et ultimus. Regensburg: Pustet. 5 M.

BLOCH, G. *Les Origines du Sénat romain.* Paris: Thorin. 9 fr.

BONGHI, R. *Storia romana. T. 1.* Milan: Hoepli. 10 L.

CHAUVELAYS, J. de la. *L'Art militaire chez les Romains.* Paris: Pion. 6 fr.

COLBERT, J. B. *Marquis de Torcy. Journal inédit de. Publié par F. Masson.* Paris: Masson. 8 fr.

ILGEN, Th., u. R. VOGEL. *Kritische Bearbeitung u. Darstellung der Geschichte d. thüringisch-hessischen Erbfolgekrieges 1247-64.* Marburg: Elwert. 3 M. 60 Pf.

MAZARIN, Lettres du Cardinal, pendant son Ministère, recueillies et publiées par A. Cheruel. T. 3. Paris: Imp. Nat.

PERRENS, F. T. *Histoire de Florence, depuis ses Origines jusqu'à la Domination des Médicis.* T. VI et dernier. Paris: Hachette. 7 fr. 50 c.

TOCCO, F. *Gli Eretici nel medio evo.* Milan: Hoepli. 10 L.

ULMANN, H. *Kaiser Maximilian I. Auf urkundl. Grundlage dargestellt.* 1. Bd. Stuttgart: Cotta. 14 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

BEYER, E. *Aus Toskana. Geologisch-techn. u. cultur-histor. Studien.* Wien: Gerold's Sohn. 7 M. 20 Pf.

BRITZELMAYER, M. *Dermini u. Melanospori aus Südbayern.* Berlin: Frießländer. 7 M.

DRASCHE, R. v. *Beiträge zur Entwicklung der Poly-chaeten. 1. Hft.* Wien: Gerold's Sohn. 3 M.

FINSCH, O. *Anthropologische Ergebnisse e. Reise in den Sudee u. den malayischen Archipel in den J. 1879-82.* Berlin: Asher. 5 M.

FISCHER, J. v. *Das Terrarium, seine Bepflanzung u. Bevölkerung.* Frankfurt-a-M.: Mahlau. 10 M.

FRIEDLAICH, P. *Beiträge zur Kenntnis der Tertiärfauna der Prov. Sachsen.* Berlin: Schropp. 24 M.

MA-TOUAN-LIN. *Ethnographie des Peuples étrangers à la Chine.* Vol. II. Basel: Georg. 40 M.

PHILOLOGY, ETC.

AUSGABEN U. ABHANDLUNGEN aus dem Gebiete der romanischen Philologie. Veröffentlicht v. E. Stengel. 10, 11, 13-17. Marburg: Elwert. 8 M. 80 Pf.

DUVAL, R. *Les Dialectes néo-araméens des Juifs de Salamas.* Paris: Vierge. 8 fr.

EHRECHT, FAMILIENECHT U. EHRECHT der Mohammedaner nach dem hanefitischen Ritus.

Wien: Hof- u. Staatsdruckerei. 3 M. 20 Pf.

PAUCKER, C. *Supplementum lexicorum latinorum.* Fasc. 4. Berlin: Calvary. 3 M.

SCHINKEL, J. *Quaestiones Silianae.* Leipzig: Fock. 1 M. 50 Pf.

CORRESPONDENCE.

"FURRY-DAY" AT HELSTONE.

2 Salisbury Villas, Cambridge: Feb. 16, 1884.

In the ACADEMY of February 9 there is an allusion to the Furry-day at Helstone, as described in the *Gentleman's Magazine* for 1790. The correspondents of that magazine attempted to find the etymology of "furry," with poor success. The first derived it from the goddess Flora, the second from the Latin *ferire*, and the third opined that Flora had, at any rate, nothing to do with it. It is easy to see why they could

not understand the word—viz., because Middle English was then so little studied, and is, indeed, still very imperfectly known to scholars, many of whom imagine that a knowledge of Latin and Greek is sufficient to explain English, and that there is no need to know anything of Anglo-Saxon or Old French. The word “furry” is merely the Western pronunciation of the M.-E. *ferie*, O.-French *ferie*, Latin *feria*, so that “furry-day” is simply “fair-day.” As for *ferie*, it is sufficiently common. It occurs in P. Plowman, C. v. 113, B. xiii. 415; Wycliffe, Levit. xxiii. 2, 4. The English student’s best friend, the faithful Randle Cotgrave, is sufficiently explicit. He explains the French *feries* as “holy-daisies, festivall-daisies, resting-daisies, idle times, wakes, vacations, or vacant seasons; properly such holydaisies as Monday and Tuesday in Easter week, &c.” The Western use of *u* for other vowels is shown in such spellings as *hure* for *here* or *hire* (her), *hus* for *his*, *yus* for *yes* in Middle English; and see p. 64 of Elworthy’s *Dialect of W. Somerset*.

WALTER W. SKEAT.

“THE RIVERSIDE SHAKESPEARE.”

New York: Feb. 5, 1884.

Pray permit me to say that my esteemed fellow-student and gentle censor, Prof. Dowden, puts me in a false position (quite unintentionally, I am sure) by his remark, in the ACADEMY of January 19, that “an editor of Shakspere insults his reader when he announces, as Mr. White does, that he has never taken the trouble to read Mr. Spalding’s essay on ‘The Two Noble Kinsmen.’” I did not announce that I had never taken the trouble to read that essay; but simply said, or confessed, that I had “not yet seen” what Mr. Dyce calls a letter, but Prof. Dowden an essay. The fact is just so, and not otherwise. I have never met with Mr. Spalding’s letter or essay, nor have I ever, that I know, met with its title in any catalogue. I could neither take the trouble to read nor not take the trouble to read what I have not seen. Prof. Dowden perhaps saw in my Introduction to “Richard III.” that I took great trouble to benefit my readers by a careful examination of all that Mr. Spalding had written upon the text of that perplexing play.

When he scoffs and pleasantly gibes at me for saying that, in deciding what passages of Shakespeare need explanation to make them intelligible to readers of average intelligence and information, I, “following eminent example,” took advice of my washerwoman, and girds at the highly cultivated washerwomen of American democracy, he seems to forget, what I thought no one would forget, that my eminent example was Molière. Let me add that the washerwoman in my case was a lady who, although an intelligent and appreciative reader of Shakespeare, capable of enjoying not only his poetry, but his humour, is entirely without literary pretensions or habits, and who was within reach, like Molière’s trusted critic, whenever I was in doubt. I felt sure that when such a reader and when the correctors of the press (whom I asked to query every passage that they thought doubtful or obscure, and who helped me much in this way) agreed in thinking a passage perfectly clear, I might safely pass it over without troubling those who wished to enjoy Shakespeare with what I thought about it. RICHARD GRANT WHITE.

ALBRECHT VON HALLER.

Harrow-on-the-Hill: Feb. 19, 1884.

There was a great stir made about Albrecht von Haller from end to end of Switzerland on December 12, 1877, the occasion of the centenary of his death. His poems were translated into English in the last century. I once pos-

sessed a copy of this translation, but cannot now lay my hand upon it. There are good biographies of Haller by Zimmermann, Rudolf Wolf, the late Prof. Morikofer, and others; but by far the best is the exhaustive and painstaking bibliographical memoir prefixed by Dr. Ludwig Hirzel, Professor of German Literature in the university, to his edition of *Albr. von Haller’s Gedichte* in the handsome “Bibliothek älterer Schriftwerke der deutschen Schweiz” (Frauenfeld: J. Huber, 1882). Prof. Hirzel has gathered together materials which lay scattered in public libraries and family archives, and has included a number of hitherto unprinted poems and letters by Haller.

The singularly attractive and universal-minded man—botanist, naturalist, anatomist, mathematician, surgeon, alpinist, metaphysician, poet, theologian, politician, literary and ecclesiastical historian—was a pioneer in many directions, and to Englishmen he should be peculiarly interesting. He was a fellow of the Royal Society, physician to George II., and was offered a professorship at Oxford. He wrote a very full account of his first journey to England in 1727 and his impressions of our nation. It has never yet been printed, but long extracts from it were published in successive numbers of the *Sonntagsblatt* of the Bund of Bern two or three years ago. He complained that English literary men knew so little of German, and preferred to study Italian than “das ihnen so leichte Teutsche.” He was astonished at the literary and scientific capacity of the contemporary English, which he rated higher than those of any other people. The one thing which held them back from becoming the intellectual masters of Europe was “eine altzugrosse Hochachtung vor ihr eigen Land;” this hindered them, as he says, “den Wehrt (Werth) von Aussländern recht einzusehen.” He was surprised at the degree of liberty of speech enjoyed by the English. After giving an account of a visit to the Turk’s Head coffee-house, he observes that the English speak as freely and openly on political matters “as if they were in Bern.” He thought that the English poetry of the age was on far lower level than its physical science and its theology. “In den Wissenschaften scheint kein Land Engelland ist vorzugehen. In der Gottesgelehrheit, Kirchengeschichte, Rechte der Natur, Untersuchung der menschlichen Seele hat niemand ihnen zuvor gethan. In der Dichtkunst ist ihr Ruhm geringer,” although the English language is “reich und kräftig.” In the “satyrischen Sitten-Gedichten,” he says, there is no want of “sinnreichen Gedanken” and of “ganz neuen Gefallen;” but in epic and tragic poetry they can do little. He makes an exception in favour of “Cato” and a few other pieces, in which “der freie und etwas grausame Geist des Volkes hervorleuchtet.”

At the age of ten the precocious Haller had written a number both of German and Latin poems, including a Latin satire on his master, and in the previous year he had compiled for his own use a conspectus of the comparative value of German and Latin-French-Italian words. He was called by his own contemporaries “the second Aristotle;” and it is curious that Dr. Baas, in his Sketch of the History of Medicine (1876), speaking of the enormous range and worth of Haller’s services to science, should have resorted indirectly to the same title:—“Haller deserves to have an historian all to himself,” he says, “wie Aristoteles, wohl nur ein ebenbürtiger Geist.” Goethe has observed that the worldwide scientific fame of the “father of physiology” procured a hearing for his poetry, and that Haller’s poetry dealt the death-blow to the fashionable “windige Gelegenheitsreimerei.” Gleim says that, if Haller’s poems had been lost, there were men in Berlin who could

have reproduced every word of them out of their memories. It is strange that a man who published so little poetry should have wrought so much with that little. Lindemann places Haller’s name at the head of those who effected the regeneration of German poetry; and Vilmar even asserts that Haller did not merely mark the transition from the old age to the new, but began the new age of German poetry. Mr. Keene will find an article on Haller in the *Saturday Review*, 1877. There is an article by Prof. Hirzel on “Haller’s Bedeutung als Dichter” in Buri and Jecker’s *Miniaturlmanach* for 1878. Haller’s poetry came from him as a Switzer. He said that poetry had other business than the ingenious confection of new tropes and metaphors, and that the cultivation of the national life was its proper task.

THOMAS HANCOCK.

COMPARATIVE MYTHOLOGY.

London: Feb. 16, 1884.

It is easy for me to “settle the little controversy” between Mr. Taylor and myself by “specifying a few Greek myths which have been successfully interpreted by the Hottentotic process.” That is to say, I think they have been “successfully interpreted,” but then Mr. Taylor would not agree with me. But it would be necessary for me to compare all the various and inconsistent “orthodox” explanations. I have found two more orthodox explanations of the myth of Cronus, making seven or eight altogether. Next, it would be necessary for me to write out my own views of each myth in full, with many pages of evidence. Of course you would not find room for all this. But if I am merely to “specify a few myths” which I think are characteristic survivals from the age when the ancestors of the Greeks were still savages, the task is simple. Here goes:—

1. Myth of Cronus.—Already explained, with example from New Zealand, as a nature-myth of severance of Uranus and Gaea, with the “swallowing” story illustrated from Bushman and Australian sources.

2. Myth of Descent of Greek Families from Zeus under various Animal Forms.—This is merely Totemism (or “Otemism”), with the addition that each animal is recognised as a shape of Zeus. Sir Alfred Lyall illustrates a corresponding pig-Brahma in *Oriental Studies*.

3. Cupid and Psyche, Urvasi and Pururavas.—Turns on the infringement of a well-known and widely distributed savage taboo. A similar story in Red Indian and Maori legend.

4. Myths of the Fire Eater.—A myth found all over the world—the thief usually is a bird. In Maori, traces of the bird cling to the tale, as in the Soma stealing myth in Vedic legends. Why was fire everywhere said to be stolen? Reason pretty obvious to the anthropologist.

5. Myths of Hades and Home of the Dead.—Found in all quarters of the globe, and consistent with savage theories of Hell, which has been visited by savage Dantes. The same features recur in Greek myths.

6. Myths of the Origin of Death—Pandora.—These are almost universal, and arise naturally among races which, holding that no deaths are natural, want an explanation of how men came to die. Usually death enters the world in consequence of a broken taboo, eating an apple, or bathing in a forbidden pond, or the like.

Here are six examples, but I might go all through Preller’s *Mythologie* in the same way. Of course the successfulness of the explanations hinted at is a matter of opinion. I did not intend the word “variant” to imply any theory of an original or any other connexion between Aryan and Hottentot or Maori myths. I withdraw the word “variant” if it carries any such meaning. It is enough for me if, like

Kuhn and other famous scholars, I may compare with Greek myths those of Hottentots, Eskimo, Finns, and Maoris.

I do not believe that the Greeks got their tales from Maoris or Hottentots, or Maoris and Hottentots from Greeks. No man can say how much tales may have filtered through the world in the immeasurable past of our race. But whether they did so filter I do not pretend to know. I only say that Greek myths, like Greek religion, and like Greek social life, bear the indelible stain of the savage fancy—whether inherited or caught by infection I am not anxious to determine.

A. LANG.

London : Feb. 17, 1884.

The very interesting controversy which for several weeks has been raging in the ACADEMY over the foundations of comparative mythology has brought out such strong points on both sides of the question that a disinterested spectator is naturally led to look for truth somewhere between the two extremes. Mr. Lang has shown such coincidences between the beliefs of certain savage peoples and the myths of Europe as ought to shake severely the confidence of those who think that they have found finality in their solar explanations when they have admitted a Semitic, and perhaps an Accadian, influence upon Greek myths. On the other hand, Mr. Isaac Taylor has reason on his side when he demands that some sort of a genealogy shall be established before the folklore of savages is used to elucidate the ideas of the civilised peoples of the Western world. A connexion is known to have existed between Greece and Babylonia, and, so far, Mr. Brown has the advantage.

The gap between the savage and the Greek may not be so wide as Mr. Taylor seems to think. If it be true, as has been plausibly suggested, that the beast-fable was learned by Egypt from Central Africa, even the derided Hottentot has been brought within a measurable distance of Aesop; and it now seems that in the opposite direction a bridge has been built which may lead to the establishment of unsuspected relations. In his *Origines Ariacae*, which Mr. Sayee recently reviewed with full approval in the ACADEMY, Prof. Penka has gone far towards proving that the cradle of the Aryans was in Scandinavia, and that on their way south they had to pass through lands inhabited by Finno-Ugrian peoples, who in sundry ways left on their conquerors marks of this contact. Among the proofs of a Northern origin, he insists upon the essentially Northern character of the legend of Odysseus, with its unmistakable reminiscence of the Polar land where the "outgoings of the day and night are near together." This, no doubt, enshrines the memory of the first seamen who ventured in the Northern seas; the voyage of Maeldune contains a similar tradition. But I now wish to add that, in passing southward, the story took in, among other foreign elements, one which is almost demonstrably of Finno-Ugrian origin. This is the episode of the Cyclops, which is current, with variations, in Estonia, Finland, Russian Carelia, Roumania, and Servia, while to the south and east it has spread among the Tatar neighbours of the Ugrian tribes; for the facts it is not necessary to do more than refer to the Appendix to Mr. Merry's *Odyssey*.

Of course, this does not amount to such an explanation of the legend as Mr. Taylor has asked from Mr. Lang; but it does indicate that comparative mythology may yet have a great deal to learn from the folk-lore of uncivilised people before a final conclusion can be established. In so complicated a question the apparent simplicity of an explanation is hardly even a presumption in its favour until ethnology

has said its last word, and that day has not come yet.

To the cases quoted by Mr. Merry, in which the hero deceives the ogre by giving himself an ambiguous name, may be added an instance from Norse legend. In Asbjörnsen's *Norske Folke og Huldræ-Lævtyr* (p. 170), the woman who has fallen among the malignant fairies, when asked her name, says, "I am called Sjöl" (Self). She turns some boiling tar over one of them, who cries, "Help, help! Self has burnt me!" The others answer, "If self has done it, self must bear it," exactly as in the Esthonian story.

WALTER LEAF.

CLAN POETRY.

24 Trinity College, Dublin : Feb. 18, 1884.

The effect of primitive communal life on the beginnings of literature is a subject worth the careful attention of any student of comparative literature. Dr. Brown, in an attempt to sketch the origin of poetry—an attempt which attracted the attention of Bishop Percy in his remarks introductory to the *Reliques*—proposed more than one hundred years ago to discover the source of the combined dance, song, melody, and mimetic action of primitive compositions in the common festivals of clan life. The student of comparative literature will probably regard Dr. Brown's theory as a curious anticipation of the historical method in a study which, in spite of M. Taine's efforts, has made so little progress as yet. The clan ethic of inherited guilt and vicarious punishment has attracted considerable attention. But the clan poetry of the ancient Arabs and of the bard-clans surviving in the Hebrew sons of Asaph or the Greek Homeridae has not received that light from comparative enquiry which the closely connected problems of primitive music and metre would alone amply deserve. I should feel deeply obliged to any student of Oriental or Occidental literatures for such evidences of clan poetry as he may have happened to observe.

H. MACAULAY POSNETT.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Feb. 25, 5 p.m. London Institution: "The Three Sources of History—Records, Monuments, and Social Laws," by Dr. E. B. Tylor.

7 p.m. Actuaries: "The Rates of Mortality in Australia," by Mr. A. F. Burridge.

8 p.m. Royal Academy: "Colour applied inside Buildings—Stained Glass and Painting," by Mr. G. Aitchison.

8 p.m. Society of Arts: Cantor Lecture, "Building of London Houses," II., by Mr. Robert W. Eddis.

8.30 p.m. Geographical: "Progress of Discovery along the Coasts of New Guinea," by Mr. Clements R. Markham.

TUESDAY, Feb. 26, 3 p.m. Royal Institution: "Scenery of the British Isles," V., by Dr. A. Geikie.

8 p.m. Anthropological Institute: "The Nanga, or Sacred Stone Enclosure of Wainimala, Fiji," by the Rev. Lorimer Fison; "The Melanesian Languages," by the Rev. R. H. Codrington.

8 p.m. Society of Arts: "Reflections on Chinese History, with reference to the Present Position of Affairs," by Mr. D. C. Boulger.

8 p.m. Civil Engineers: "Hydraulic Propulsion," by Mr. S. W. Barnaby.

WEDNESDAY, Feb. 27, 8 p.m. Society of Arts: "Internal Corrosion and Scale in Steam-Boilers," by Mr. G. S. King.

THURSDAY, Feb. 28, 3 p.m. Royal Institution: "The Older Electricity," I., by Prof. Tyndall.

7 p.m. London Institution: "The Relation of Madness to Crime," by Dr. Bucknill.

8 p.m. Royal Academy: "The Monuments of Ancient Art which have been discovered since 1850," by Prof. C. T. Newton.

8 p.m. Society of Arts: "Recent Progress in Dynamo-Electric Machinery," by Prof. S. P. Thomson.

8 p.m. Telegraph Engineers: "Some Preliminary Action in Dynamo Machines," by Mr. B. W. M. Mordey; "The Effects of Induction in Alternate Current Machines," by Prof. George Forbes.

FRIDAY, Feb. 29, 8 p.m. New Shakspere: "Trollus and Cressida," by Mr. G. Bernard Shaw.

9 p.m. Royal Institution: "Theory of Magnetism," by Prof. Hughes.

SATURDAY, March 1, 3 p.m. Royal Institution: "Photographic Action," I., by Capt. Abney.

SCIENCE.

Mental Evolution in Animals. By G. J. Romanes. With a Posthumous Essay on Instinct, by Charles Darwin. (Kegan Paul, Trench, & Co.)

In this volume Mr. Romanes begins his self-imposed task of tracing out the history of mental evolution, and gives a brief sketch of the probable course of that evolution in the lower animals. Already, in his work on *Animal Intelligence*, he had collected a large mass of data for such a theoretical interpretation; and in a future treatise on Mental Evolution in Man he hopes to continue his line of argument to its logical conclusion. As a whole, the very difficult and delicate problem he has set before himself has been treated here with wide knowledge, with great originality, and, above all, with that union of scientific method to subtle philosophical and psychological acumen which forms, perhaps, the most characteristic feature in the author's mind. Mr. Romanes, in fact, is the philosopher among biologists, and the biologist among philosophers, preserving the balance between his two lines of study with such remarkable impartiality that no scientific man can afford to disregard his science, and no psychologist to disregard his psychology.

Beginning by posing as the criterion of mind, viewed as an eject (to borrow Clifford's admirable word), the manifestation of Choice, Mr. Romanes passes on to a consideration of the objective conditions under which alone mind is known to occur—namely, in connexion with nerve-tissue, upon whose functions and origin his own investigations into the nervous system of medusae have thrown considerable light. He concludes that the directing or centralising function of ganglia has probably in all cases been due, as Mr. Spencer has argued, to the principle of use, but combined with natural selection. In tracing the onward development of mind, Mr. Romanes makes large use of a sort of chart which he has designed, and which ingeniously represents at a single *coup d'œil* the relative height in intellectual and emotional development reached by each great group of animals, correlating with these, at the same time, the corresponding levels of the human infant. He proceeds to consider the origin of consciousness, sensation, pleasures and pains, memory, and association of ideas. Unfortunately, the treatment of all these subjects is too minutely analytical to admit of being adequately treated in any *résumé* for which space would be possible here; and, indeed, this difficulty meets one at each stage in an attempt to criticise the entire book. Every chapter is so full of moot points, and the solutions suggested are so delicately and carefully put, that it would be an injustice to state any of them in a naked form without the reservations and explanations by which they are so cautiously and philosophically limited. The book, in fact, is so closely reasoned from beginning to end that a short summary could only result in misleading the reader as to the real nature of the contents. It is the detailed and accurate application of observed facts to a psychological evolutionary scheme that constitutes the main novelty of Mr. Romanes' treatment; and this element can only be appreciated by reading the treatise at large.

Where others have had to deal mainly in conjecture, he has endeavoured instead to base his arguments upon ascertained fact. Especially interesting in such respect are the experiments collected in the excellent chapter on "Perception," and the observations on dogs and other animals quoted in that on "Imagination."

By far the larger part of the volume, however, is taken up with the consideration of Instinct, which may be regarded as the central crux and main problem of animal psychology. Defining instinct as "reflex action into which there is imported the element of consciousness," Mr. Romanes proceeds to discuss the radically opposing views of Lewes and Spencer, and the intermediate, or, to some extent, conciliatory, theory set forth by Darwin. Of these, it may fairly be said that Lewes's falls short because, in spite of its author's wide adaptability, he failed in later life fully to assimilate or at least to follow out to their farthest consequences the Darwinian doctrines which he accepted passively in the lump. The question between the two remaining theories may still be regarded as one of the most burning among biological psychologists. Mr. Romanes, on the whole, defends and expounds the pure Darwinian thesis of the twofold alternative origin of instinct, either, on the one hand, from natural selection (or survival of the fittest) continuously preserving actions which, though never intelligent, yet happen to have been of benefit to the animals which first chanced to perform them; or, on the other hand, from actions originally intelligent becoming, through the effects of habit in successive generations, stereotyped into permanent practices. For these two principles in their joint action he fights steadily all along the line, point by point, with his usual dialectical skill, and with great command of facts and illustrations. Setting out with a deliberate list of the various propositions which must be severally established in order to prove that some instincts have had the first-named origin (such as, that non-intelligent, non-adaptive habits occur in individuals; that such habits may be inherited; that they may vary; and so forth), he goes on to produce inductive proof of each in order, till he arrives at his final conclusion. He then applies a similar course of set argument to the various propositions needful for the establishment of the second alternative origin of instincts. All this part of the work is set forth with a formal completeness which aims at something approaching almost to mathematical rigour. Thence Mr. Romanes endeavours to show that instincts may also have what he calls a blended origin—that intelligent adjustment, going hand in hand with natural selection, can greatly assist it by supplying as its groundwork variations of habit which are not fortuitous, but are from the first consciously adaptive. The chapter dealing with this special modification of the instinct-forming principle is particularly rich in apposite and well-chosen examples. Even more subtle is the one which treats of the modes whereby intelligence determines the variation of instinct in definite lines. The particular stumbling-blocks of all theories of instinct—the self-immolation of moths and lemmings, the migrations of birds, feigning death, and the instincts of neuter insects—are all passed

in review with much ingenuity, though not always with any very conclusive result. The bee puzzle, in particular, still remains just as absolute a stumbling-block as Darwin left it. We may have faith that natural selection, exerted upon communities, and upon queenbees through them, might thus suffice to remove mountains; but faith alone is a poor substitute for conceivable and realisable steps in such a matter. However, we must not find fault with Mr. Romanes because he has not succeeded in casting any fresh light upon the most confessedly obscure of all these exceptional cases. Doubtless some day somebody will hit upon the exact missing conception which will enable us to bridge over the now impassable gulf. But this kind cometh not forth of study or deliberate thought; it flashes accidentally, as it were, some fine morning across minds of a very peculiar type, like Oken's or Mr. Wallace's, aroused at the moment by the unexpected clue spontaneously afforded in some passing analogy.

Mr. Romanes' book is one that will need no recommendation to all psychologists of the new school; and it is to be hoped that its lucid style and literary excellence of execution will induce many of the old school also to take it into their favourable consideration. They will find it commendably free from unnecessary technical terminology, and pleasantly written from beginning to end.

GRANT ALLEN.

CORRESPONDENCE.

"ANTIMONY."

London: Feb. 16, 1884.

The Arabic name of this metal, or rather of its sulphuret, is *ithmid* (*al-ithmid*, with the article); *στίβη*, *στίβης*, *στίβη*, in Greek; *stibium*, in Latin; *antimonio*, in Italian, Spanish, and Portuguese; *antimoine*, in French. Another Spanish old alchemical word, *alcimod* or *alcimud* (pronounced *al-thimod*, *al-thimood*, with the voiceless *th*), although very different at the first glance from *antimonio*, seems, however, to be the connecting link between this last and the articulated Arabic word. Littré seems inclined to derive the Low-Latin *antimonium* from the Arabic *uthmud* or *ithmid*, and Devic limits himself to calling this derivation "not impossible." In the Spanish *antimonio* I see no other element derived from Latin but the termination *io* from *ium*, and this on account of the Arabic origin of alchemy introduced into Spain with the word *al-ithmid*, changed by metathesis first into *al-thimod* and afterwards into the Spanish *al-thimod* and *antimonio*. The change of *d* into *n*, both alveolar sounds, particularly in such an un-Spanish termination as *od*, is no matter of surprise; and one ought to be even less surprised at either the permanence of the Arabic *th*, as in *al-thimod*, or its change into *t*, as in *antimonio*. In fact (see Dozy's *Glossaire*, &c., p. 20 of the second edition), just in the same way as the Arabic *th* in *thagři* gives rise both to Spanish *z*, pronounced *th* in *zeyri*, and to Spanish *t* in *tagarino* "Moor who lived among the Christians, and by speaking their language well, could scarcely be known," so the Arabic *th* in *al-ithmid* gives rise to Spanish *z*, pronounced *th* in *alcimod*, and to Spanish *t* in *antimonio*. Nor is the second *i* in *al-ithmid* less reducible to the first *o* in *alcimod* and *antimonio*. Compare only, among many other words, the Arabic *al-mikhadda* and the Spanish *almohada*, "pillow." With regard to *l* in *al-ithmid*, as Prof. Rieu has kindly observed to me, the group *anti* is more familiar to Latin

ears than *alti*, which it might have easily replaced; and, after this substitution, the final *d* might have been nasalised under the influence of the preceding *n*. I would add as a strengthening argument in favour of the change of *l* into *n* that in the Algerian dialect (see Dozy, *l.c.*, p. 21) these sounds often take the place of each other.

I think, in conclusion, that the derivation both of *alcimod* and *antimonio* from *al-ithmid* is not only not impossible, but, although not certain, at least probable. L.-L. BONAPARTE.

AN UNWRITTEN ENGLISH GUTTURAL.

London: Feb. 16, 1884.

The fact that the Arabs, who had, perhaps, the most perfect knowledge and appreciation of sound and our capabilities of utterance of any people, assumed all words to begin with a consonant is suggestive of what may be found to be a curious insensibility to sound on the part of modern nations, with a consequent deficiency in alphabets, not unworthy of the attention of those who are interested in the analysis of sound.

It may, I think, be said that it is generally assumed to be possible to utter an initial vowel, and that when, for instance, the word *in* is pronounced the pronunciation is supposed to correspond exactly with the spelling of the word. It may possibly, however, be ascertained by trials in pronunciation carefully made, and close observation of sound, that this impression is false, and that the Arabs had a juster idea than we have of the powers of utterance. Take, for instance, the sentence *He is in the house*, and let it first be pronounced quickly, and, as is usual, so as to run the *s* of *is* on to the following word *in*. Next pronounce the same sentence distinctly, carefully avoiding any contact between the *s* and the *in*. In doing this everyone must be conscious of a difference between the two utterances, consisting in the exertion of some additional effort in the latter. But what can be the cause of this additional effort? Can it be attributed to anything but the further force expended in pronouncing a consonant of some sort at the beginning of the word *in*? From my own observation I should answer this question in the negative, and venture to add that the consonant assumed to exist is a feeble guttural produced by a very slight contraction of the throat. This guttural, I assume, is the meaning of the hamzated alif of the Arabs, and possibly of the *spiritus lenis* of the Greeks. Of course, the sound assumed to exist would generally be uttered only in words beginning with a vowel at the commencement of clauses. In other positions of such words its place would usually be taken by the preceding letter, owing to our rapid mode of enunciation. Further, the slight additional effort expended in the distinct utterance of two consecutive vowel sounds would also be better accounted for by the existence of this guttural than by the assumption of some vague power which we are pleased to call hiatus.

In discussing the influence of this consonant I would even go a step farther, and ask if it has not a large share in producing that resemblance between the vowels which we observe. There is nothing in the actual manner of producing the vowel sounds which should give them a relationship so close as that which exists between the sounds of the letters *d*, *t*; *b*, *p*, &c.; but certainly from some cause a closer relationship has been felt to exist. Witness the old alliterative poems, in which different vowel sounds occur in the same line as alliterative, though *d* does not occur with *t*, nor *b* with *p*.

"The ende of alle-kynez flesh that on urthe meuez I
Is fallen forth-wyth my face and forthir hit
thenk." (The Deluge.)

Nay, more, the vowels are repeatedly reckoned with the guttural *h*.

"*Ho hitte on the eventye and on the ark sittet.*"
(The Deluge.)

The sound I admit to be very slight, and so difficult to appreciate by a purely mental effort that whenever we wish to recall a vowel sound to mind without giving it utterance we can scarcely avoid associating with it an initial *h*, and find it a relief to actually utter the sound with the faint guttural which is really, as I surmise, prefixed to it in pronunciation, but which we have not been trained to conceive in the mind.

The existence and necessity of such a consonant as this would reduce vowels to the same position as consonants, in so far as the latter cannot be pronounced alone, and give us practically syllabaries instead of alphabets.

C. E. WILSON.

SCIENCE NOTES.

PROF. TYNDALL will begin a course of six lectures at the Royal Institution, on "The Older Electricity, its Phenomena and Investigators," on Thursday next (February 28), illustrated with experiments; and Capt. Abney will begin a course of six lectures on "Photographic Action, considered as the Work of Radiation," on Saturday (March 1). Prof. Hughes will give a discourse on "Theory of Magnetism," on Friday next (February 29), illustrated with experiments.

A NEW number of the *Transactions* of the Cumberland Association has recently appeared under the able editorship of Mr. J. G. Goodchild. Extending to upwards of 250 pages, it forms a small volume in itself. Among the papers of local interest we may single out as of exceptional value one on "Water Supply in the Carlisle Basin," by Mr. T. V. Holmes, who was formerly engaged on the geological survey of the neighbouring country. Mr. Fisher Crosthwaite has an interesting essay on "German Miners at Keswick;" and Mr. Goodchild, the editor, contributes not only a paper on "Local Minerals," but also a very appreciative memoir of the late Prof. Harkness. A new feature in this useful publication is the introduction of a section devoted to "Local Scientific Notes."

PHILOLOGY NOTES.

THE next volume of the *Leipziger Studien* (vol. vi.) will contain Prof. Lipsius' reply to Prof. Weil's claim (*Revue de Philologie*, vi., 1 foll.) for Demosthenes as the author of the first speech against Aristogeiton, and especially against Weil's assertion, "l'auteur de notre plaidoyer se montre bien informé des institutions politiques et judiciaires d'Athènes." Lipsius gives a long array of instances where the author of the speech shows himself wrong on points of law.

To the *Revue critique* of February 11 M. Michel Bréal contributes an article on the progress that has been made recently in the decipherment of Etruscan, reviewing the latest publications of Deecke, Pauli, and Bugge. It appears that Deecke claims to be able to read the leaden tablet of Magliano—by the light, of course, of Latin; and that Pauli has come back to the opinion that Etruscan belongs to the Indo-European family, but connected with Slav and Lithuanian rather than with the Italic group. Bugge's theories are treated with much respect.

Kadesh-Barnea. By H. Clay Trumbull. (New York: Scribner.) This is a truly noteworthy book, and will at once command the attention of all Biblical scholars. Dr. Trumbull, who happily succeeded at some risk in finding

not only the 'Ain Gadis of Rowlands and Palmer, but the still more abundant rushing water-head of 'Ain el-Qadairat, has given his personal explorations the setting of a scholarly and beautiful volume lucidly arranged and firmly written, with phototypes of rare excellence, good maps, and the special advantage of well-developed index-apparatus. He has truly estimated the historical and geographical value of Kadesh-Barnea, and well vindicated the older view of the route of the Israelites.

MEETINGS OF SOCIETIES.

NEW SHAKSPERE SOCIETY.—(Friday, Feb. 8.)

F. J. FERNIVAL, Esq., Director, in the Chair.—Miss Grace Latham read a paper on "Ophelia." She was interesting for her pathetic fate. Evidently quite young, and having lost her mother, she was brought up, and her character was formed, by her father. He, with his mean astuteness, his estimate of a child shown in his charge to Reynaldo, his sense of a daughter's "duty and obedience," had her watched, did not trust her, kept her under stern control. When does he show any sign or word of a real father's love to her? She became reserved and lived alone; she had no girl friend, as Hamlet had Horatio. Hamlet finds her solitary, not with her father like Desdemona. The Court society in which she moved was bad; the Queen bad too. Etiquette checked girlish spontaneity, prevented Ophelia giving way to the impulses of her heart. Laertes's and Polonius's warnings to her against her royal lover can have been no new theme. She is cautious; will not give her love till Hamlet has given his. She has no one to trust. Her father is to her "my lord," and her duty is to obey him. Only in her account of Hamlet's visit to her does she show herself naturally, in her short pathetic sayings, her fears that he is mad for love of her. She could not speak to him; she lacked the passion that could lift her into self-sacrifice for him. Her fault was more that of her upbringing than herself. Then came the positive blots on her character, of giving up her lover's letters, letting them be handed out, and spies set on him, herself an accomplice in it. In her second interview with Hamlet she bears meekly his reproaches and insults, and laments his outward form more than his inward moral nature. Hers was a young girl's romantic love, capable of being put into fine words. She hears the plan to send Hamlet to England, and does not warn him of it, though in the play-scene she turns aside his talk which might betray him, and fences off his coarse speeches. Timid, solitary, self-centred, rejected by her lover, brooding on her thoughts, she hears of her father's murder, and her mind gives way. In her madness she shows her love for her father more than that for Hamlet; and her father's warnings haunt her, the tricks in the world, woman's frailty and man's faithlessness. As madness brings out all those things which folk, when sane, avoid, so references to unchastity occur in Ophelia's mad talk. But all her actions show her to have been pure; and Shakspere could never have meant to throw her into the mud at last. She had the passive virtues of obedience and gentleness, but no active ones; endurance, no courage; clinging affection, not energetic love; obedience, no judgment. She was one-sided, unbalanced, worldly minded; what Polonius made her. In the course of the paper Miss Latham contrasted Ophelia with Perdita and Miranda.—A long and animated discussion followed, for a report of which space fails us. The paper will be printed forthwith.—Mr. Shaw's paper on "Troilus and Cressida" was put off till February 29.

ANTHROPOLOGICAL INSTITUTE.—(Tuesday, Feb. 12.)

JOHN EVANS, Esq., V.-P., in the Chair.—Mr. Park Harrison exhibited some remains found last year in Castlefield, Wheatley, by Mr. E. Gale, the occupier of the land. The skulls were of two types, and belonged to subjects who had been interred for the most part in a flexed or contracted position, but some at full length. The objects associated with the skulls were also diverse. Among those lent by Mr. Gale were an unusually long and narrow spear-head, and the boss of a target with rivets ornamented with tinned studs, such as have been found elsewhere in Oxford-

shire. Other objects excavated at the expense of the late J. H. Parker, and given by him to the Ashmolean Museum, were not exhibited owing to his lamented death. Mr. Harrison thought that the remains at Wheatley dated from the time of the extension of the kingdom of Mercia to the Thames. Dr. Garson is preparing a description of the cranial peculiarities of the skulls.—Mr. Worthington G. Smith exhibited two skulls of the Bronze age from a tumulus at Whitby.—Mr. Henry Prigg exhibited two Palaeolithic implements and a fragment of a human skull from Bur St. Edmunds.—Mr. R. Morton Middleton exhibited some human bones from Morton, near Stockton.—Mr. John T. Young read a paper on some Palaeolithic fishing implements from the Stoke Newington and Clapton gravels. He also exhibited a large collection of flints of various sizes, which he considered had been manufactured for use as fish-hooks, gorges, and sinkers. Some of them showed evident traces of human workmanship, and the paper gave rise to an animated discussion.—Miss A. W. Buckland read a paper on "Traces of Commerce in Prehistoric Times," in which she urged that the similarity of three cups of gold discovered one in Cornwall, another at Mycenae, and the third in the necropolis of old Tarquinii might be taken as evidence of the existence of commercial relations between Etruria and Ancient Britain.—A paper was read on "A Human Skull found near Southport" by Dr. G. B. Barron.

SOCIETY OF ANTIQUARIES.—(Thursday, Feb. 14.)

A. W. FRANKS, Esq., V.-P., in the Chair.—The Secretary read a letter from Mr. J. H. Middleton describing the excavations now being carried on on the site of the temple of Vesta in the Forum at Rome. Several statues of Vestal virgins, evidently portraits, have been found, with inscriptions on the pedestals. Their probable date is about the second century A.D. Some of the figures are attired in sacrificial vestments. Domestic articles of various kinds were also discovered, and among these a glass jar containing 830 Anglo-Saxon coins from Alfred to Edmund, silver coins of Limoges and Ratisbon, and a gold coin of the Eastern empire.—Mr. St. John Hope exhibited an iron statuette of St. Sebastian, of the sixteenth century, bought at Nottingham.—Mr. Petherick exhibited a broadside issued on the occasion of the discovery of the plot to assassinate William III. at Turnham Green, with wood-cuts of the King's coach and the conspirators in ambush, their execution, and other scenes.

FINE ART.

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THE TOPOGRAPHY OF ANCIENT ROME.

The *Via Sacra*. By J. H. Parker. Second Edition. (Parker.)

Architectural History of Rome. By A. Shadwell. Second Edition. (Parker.)

The City of Rome. By T. H. Dyer. Second Edition. (Bell.)

Early and Imperial Rome. By Hodder M. Westropp. (Elliot Stock.)

THIS second edition of Mr. Parker's *Via Sacra* was prepared and published at a time when the author was already suffering from the continual ill-health which ended only with his death, and which had prevented him from seeing with his own eyes the last results of those systematic excavations in which he had taken so deep an interest, and for the prosecution of which he had done so much. The book was thus written at a disadvantage, the effects of which are, indeed, apparent throughout. For the rest, the present volume displays in an eminent degree both the merits and demerits of Mr. Parker's work as a student of Roman archaeology. His minute acquaintance with the ancient monuments, his architectural learning and insight, and, above all, his unbounded enthusiasm for his subject are as conspicuous

as ever. On the other hand, we have still the old defects to regret. Ancient authorities are handled in a provokingly unscholarly way, the exact nature of the problem to be solved is too often misunderstood, and the tone is frequently more dogmatic than could be wished. And so long as English archaeologists are left without scientific training, and no provision is made for well-organised and well-directed investigation, so long will a vast amount of individual zeal, enterprise, and ability continue to be at least partially wasted.

In dealing with Mr. Parker's book, we shall confine ourselves to a brief criticism of the most important novelty it contains—viz., the theory which the author now puts forward as to the route followed by the *Sacra Via* during the earlier part of its course, from the “caput” at the *Sacellum Streniae* to the point at which it begins to descend the *Clivus Sacer* towards the Forum. This route is justly described by Mr. Shadwell “as entirely new and unexpected;” but we are unable to accept it so undoubtfully as he appears to do. In the first place, we are told that “it has been ascertained by excavations made there in 1882 that the caput *Viae Sacrae* was on the highest part of the *Velia*, as might naturally have been expected.” Why this should have been expected, when the only passage which mentions the caput points rather to the western slope of the *Carinae*, is not so clear. Mr. Parker, however, appears to think that “caput” means “summit”—a view which further obliges him to interpret the “summa *Sacra Via*,” which he places at a lower level than the “caput,” as referring only to the “higher,” and not the “highest” part of the road (pp. 20, 47). Here, however, “on the caput *Viae Sacrae*, on the highest part of the *Velia*, at the back of the *Basilica of Constantine*,” the site of the *Sacellum Streniae* has, we are told, been discovered; and here, therefore, we have the starting-point of the famous road, and of the procession which, on January 1, passed along it to the *Arx* (not, as Mr. Parker more than once says, to the “*Regia*”—Pref., p. i., pp. 47, 48). It is disappointing, after this, to find that all that has really been found is “a very ancient pavement of concrete” (p. 45), “which has evidently been used for a small circular or hexagonal temple” (p. 47), and that only the most inadequate reasons are assigned for the identification of these remains with those of the *Sacellum Streniae*. *Sacella* were plentiful in Rome, and we do not gather that there is anything in the remains themselves which supports Mr. Parker's theory about them. *Varro* does, indeed, mention a “*Ceroliensis*” in proximity to the *Sacellum Streniae*, but he gives no support to Mr. Parker's identification of this with the top of the *Velia* (p. 20). The suggestion on p. 46 that the “*Sacellum Larum*” of *Tacitus* “seems to be the same as the *Sacellum Streniae*” only makes matters worse, for the “*Sacellum Larum*” was apparently on “the *summa Sacra Via*” near the arch of *Titus*, where also (and not, as Mr. Parker says, “on the caput *Viae Sacrae*,” p. 46) *Solinus* places the residence of *Ancus Martius*. This new view of the point from which the *Sacra Via* started involves, naturally, a new view also of its subsequent course. Descending from the highest point of the *Velia*, the road, according to Mr. Parker, followed the line of the modern *Via del Colosseo*, along the side of the *Velia* facing the *Esquiline*; then, winding round the end of the *Velia* nearest the *Celian*, it turned to the north, and, keeping close under the side of the *Velia* opposite the *Palatine*, passed, between the portico of *Nero* on the right and *S. Francesca Romana* on the left, out on to the *Clivus Sacer* in front of the *Basilica of Constantine* (Pref., p. v., pp. 20, 22, 44); here it joined (p. 20) “another branch” from the arch of *Titus*. In proof of this “entirely

new and unexpected” route, we are told that the “original pavement has been found in several places; one of these is in what is now called the *Via del Colosseo*” (Pref., p. vii.); another piece, we presume, is that laid bare between *S. Francesca Romana* and the portico of *Nero* (p. 20, pl. xxx.). But, unless we accept Mr. Parker's identification of the nameless foundations on the top of the *Velia* with the *Sacellum Streniae*, there is no reason for supposing these fragments of ancient roadways to be parts of the true *Sacra Via*; and, until that identification is more satisfactorily made out, it is impossible to accept a theory which finds no support, to say the least of it, in the literary evidence on the question. Only one or two points more need now be noticed; the first is an apparent inconsistency. By the “*summa Sacra Via*,” Mr. Parker understands the level platform on which stand the arch of *Titus* and the church of *S. Francesca Romana* (p. 44). According to him, the “main line of the sacred road” passed along the north-east side of the platform, and did not, therefore, pass under the arch of *Titus*, which stands on the south-west; but, on p. 49, the arch of *Titus* is mentioned as one of the arches on the line of the New Year's Day procession. Secondly, Mr. Parker leaves us in complete uncertainty as to the position he would assign to the “*regis domus*,” which marked the end of the first stage of the *Sacra Via*, and which is generally placed near the arch of *Titus*. Thirdly and lastly, the “regional catalogue,” on the importance of which, as indicating the course of the *Sacra Via*, he rightly lays stress, seems to imply that it passed near the *Meta Sudans*, which, on Mr. Parker's theory, it certainly did not.

We should not have devoted so much space to the ungracious task of fault-finding but for the fact that this somewhat fanciful theory is put forward by Mr. Parker himself as if it were already established beyond the possibility of doubt, and that his faithful disciple, Mr. Shadwell, restates it as an acknowledged discovery in a still more dogmatic fashion.

Mr. Shadwell's small volume is, as he says, little else than Mr. Parker condensed. The style is easy and clear, and we have not noticed any very serious blunders in detail. The defect of the book, as has been implied, is that theories on disputed points, accepted by the author, are stated as positively as ascertained facts, and that no references are given. We hope, too, that in any subsequent edition Mr. Shadwell will omit from his Preface his rather foolish remarks about the “learned Germans.”

In the “topographical remarks” prefixed to this new edition of his *City of Rome*, Dr. Dyer passes judgment upon the results of the recent excavations. On the vexed question of the site of the temple of *Jupiter Capitolinus* he still adheres tenaciously to the view that this temple stood on the north-east and not on the south-west summit of the *Capitoline hill*. This is not the place for a full discussion of the point; but we may remark that Dr. Dyer scarcely seems to us to rate at its proper value the evidence in favour of the south-west site supplied by the excavations made in and near the *Caffarelli Palace*. These have revealed the existence of substructions so extensive and so massive as to recall at once the “*insanae substructiones Capitolii*” mentioned by *Pliny*; and, moreover, we believe that no remains of the kind have been discovered on the rival north-east height of *Ara Celi*. Until more complete investigations are made, the exact area and shape of these substructions must remain doubtful, and *Jordan* is, no doubt, prematurely dogmatic in treating as he does of the measurements. But even if he is wrong in these, the fact of the substructions remains as a most tangible and important piece of evidence. A second criticism

which occurs to us is that Dr. Dyer makes rather too much of the ambiguity which certainly exists in the use by ancient writers of the term *Capitolium*. Passages can, no doubt, be produced, though chiefly, as *Preller* pointed out, from late writers, in which “*Capitolium*” means the whole *Capitoline Hill*. But Dr. Dyer forces this ambiguity into his service in somewhat too free a fashion. Wherever it would tell against his theory to take the term in its proper and technical sense, as applying to the *Temple of Jupiter* and the area in front of it, he insists that the term is used in its wider meaning. For instance, some nine or ten temples are described as being “in *Capitolio*.” In the case of most of these, Dr. Dyer takes the phrase to mean that they were near the *Capitoline temple*—i.e., according to his view, on the north-east summit; but three of them, he is obliged to allow, were on the south-west height, and in their case “in *Capitolio*” is taken simply to mean “on the *Capitoline Hill*,” though why there should be precision in one case and not in the other he does not say. We must remember, too, as a presumption in favour of the precise interpretation of the term being the right one; that, though the term “*arx*” is, like “*Capitolium*,” used of the whole hill, the phrase “in *arce*” is only used of the two temples which unquestionably stood in the “*arx*” proper, as distinct from those which stood “in *Capitolio*.” With reference to the two marble screens (“*plutei*”) discovered in 1872, and now set up in the *Forum* near the column of *Phocas*, Dr. Dyer propounds an explanation which seems to us, in one respect at any rate, extremely doubtful. The emperor represented upon the reliefs has been variously called *Augustus*, *Trajan*, *Hadrian*, and *Marcus Aurelius*. “But,” says Dr. Dyer,

“he cannot possibly have been one of the three emperors last named, for the eastern relief shows the temples of *Concord* and *Saturn* on the *Clivus*, and between them an arch of the *Tabularium*. Now this interval was filled up before the time of *Trajan* by *Domitian's* temple of *Vespasian*, which would have hidden the *Tabularium*. Palpable evidence like this in marble is worth more than all inferences from texts, however ingenious they may be.”

But the evidence is surely not so palpable as it seems, for the two temples are more commonly supposed to be those of *Vespasian* and *Saturn*, or, according to *Marucchi*, *Saturn* and *Ops*, and the arch to be that of *Tiberius*, or, as *Marucchi* thinks, an arch connecting the temples of the twin deities above mentioned. It is, moreover, difficult not to see in the western relief a reference to the institution of the alimentations, and the alternative explanation suggested by Dr. Dyer is far from satisfactory. Our author closes his topographical remarks by a vigorous onslaught upon the theory advanced by *Jordan* and *Lanciani*, which places the *curia* and *comitium* where *S. Adriano* now stands; and he succeeds, we think, in pointing out real objections to it. But, so far as the question turns on the position of the “*rostra*,” he omits to notice that his opponents identify the “platform of large square stones” on the edge of the *Forum*, not with the “*rostra*” of the days of *Gracchus*, which they place more to the north-east, but with the “*rostra*” set up by *Caesar*.

We cannot help doubting whether Mr. Westropp's “promenade lectures” were worth publishing. They are not full, accurate, or scientific enough for the serious archaeologist, and they are too desultory and unmethematical to be of much use as a tourist's guide-book. Mr. Westropp possesses a tolerable topographical acquaintance with ancient sites and monuments, and some knowledge of architecture; but that is all. A very few instances will be enough to show that

he has not that familiarity with Roman history and antiquities which is necessary for a proper treatment of his subject. We are told on p. 84 that the Forum was the place where "the yearly consuls were elected." On p. 89 the *comitia tributa* are described as "an assembly of the thirty tribes." The account of the Lapygians and Etruscans on p. 11 is a good specimen of the superficial and inaccurate summaries in which Mr. Westropp too often indulges, and which he usually ekes out, as here, by copious extracts from a miscellaneous collection of modern writers of very various degrees of merit. "Tzetes," on p. 132, is probably a slip for Tzetzes; but the preceding statement, that "in the Sabine dialect the *p* and *q* were convertible," is characteristically loose. It is rather startling to read on p. 88 that the name "cloaca" is a misnomer, though (and this is what is meant) it is true that the modern equivalent, "sewer," is so. Mr. Westropp is happier in the topographical and architectural parts of his book than when he is summarising or criticising ancient history, but he occasionally goes wrong even here. His language on p. 96 will lead uninstructed readers to believe that the *columna rostrata* "now in the Capitol" is the original "erected in honour of *Duilius*." On p. 121 he repeats Mr. Parker's erroneous statement that the New Year's procession ended at the *Regia*; and, lastly, his interpretation on p. 97 of Horace's "ventum erat ad *Vestae*" will scarcely meet with much favour.

H. F. PELHAM.

THE EXHIBITION OF THE ROYAL SCOTTISH ACADEMY.

WHILE the directors of the Glasgow Institute, whose exhibition we reviewed last week, aim at presenting the public year by year with a collection of both British and foreign paintings, the annual displays of the Royal Scottish Academy are more distinctly and exclusively composed of Scottish work, and represent with much completeness the present state of Art in North Britain. As usual, however, the present exhibition is indebted for some of its most attractive features to London artists—Scotchmen many of them, and others English painters who are honorary members of the Scottish Academy.

Among the London artists who contribute are Messrs. Millais, Tadema, Oakes, Orchardson, Pettie, Archer, Herkomer, and T. Graham, represented by works like the "James II." and "Duke of Monmouth" of Mr. Pettie and the "J. C. Hook" of Mr. Millais, which are already familiar to the London art public. But both of these last-named artists include in their contributions a hitherto unexhibited painting, the former showing his spirited little subject, "The Young Laird" rabbitting with his shock-haired village attendant, and "The Convalescent," a sweet and pathetic child-picture by Mr. Millais, which dates from 1875, coming from the collection of Mr. Macdonald, of Aberdeen.

Among the more important figure-pictures by local artists are the two comparatively early interiors by the President, Sir Fettes Douglas, representing respectively subjects from the "Antiquary" and from "Hudibras," and characterised by the painter's usual exquisite finish of detail. In "His Old Flag," Mr. Herdman renders with excellent feeling and truth of varied expression a scene in a village church with an old one-armed veteran and his daughter contemplating the colours under which he has served in the past; while Mr. R. Gibb, in "Schoolmates," gives a companion battle-piece to his "Comrades" of six years ago, and in his "Oberon and the Mermaid" Sir Noel Paton combines the elements of both the humorous

and the pathetic. Mr. R. M'Gregor, one of the more recently elected Associates of the Academy, exhibits works of uncommon number and excellence. In his most important picture, "The Blind Pedlar," a subject possessing the artist's accustomed charm of harmonious though low-toned and restricted colour, the figures approach the size of life—a scale uncommon in his works. Several of the younger painters exhibit this year very gratifying signs of progress. "Between the Dances" is an excellent ball-room scene by Mr. C. M. Hardie, with more of unity and less of distracting detail than characterised his studio-subject of last exhibition. In "Though Cruel Fate should bid us Part," Mr. J. M. Brown gives us an interesting picture of rustic life—a pair of lovers beside a village stile; and in "The Strawberry Harvest" of Mr. T. A. Brown we have vivid force of colour and sunlight, while Mr. R. Noble's "Guisards" repeats with finer draughtsmanship his previously treated *motif* of an effect of warm light shed over the details and inmates of a cottage interior.

Very notable among the landscapes of the Academy are the productions of Mr. W. D. M'Kay and Mr. J. Lawton Wingate. The former sends mainly transcripts of the spring-time, full of clear lighting and sweet cool colour. Mr. Wingate, in a small canvas, attains a vivid splendour in his sunset clouds, while his more quietly coloured stack-yard subject, entitled "The Orra' Corner," strikes us as the most tender and perfectly finished picture that we have yet seen from his brush. From Mr. J. C. Noble we have varied landscape work; and the art of Mr. D. Murray ranges from the dramatic sweep of rosy storm-cloud in "Hay-making in the Scottish Fens" to the painting of perfect calm in sea and sky which he gives us in "Gathering for the Tow Out—Tarbert."

Among the portraits we have to note the grim, stark force of Mr. Herkomer's "Archibald Forbes," the excellent heads of "Professor Blackie" and of "The Artist" by Mr. Geo. Reid, a very refined likeness of "Hercles Scott, Esq.," by Mr. J. H. Lorimer, and Mr. Jas. Irvine's delicate half-length of "Mrs. David Halley."

In the water-colour room are Mr. W. E. Lockhart's powerful Pompeian subjects and his very important interior of Siena Cathedral, Mr. Herkomer's likeness of Mr. Ruskin, some delicate work by Mr. J. Douglas and Mr. T. Scott, and a brilliant subject with blossoming fruit-trees by Mr. J. D. Adam. The sculpture includes the "Sabina" of Mr. W. Calder Marshall and Mr. D. W. Stevenson's model for his statue of Burns.

J. M. GRAY.

EXPLORATION OF THE TUMULUS AT MARATHON.

Athens: Feb. 12, 1884.

In the Plain of Marathon there stands, about one thousand yards from the shore, an artificial conical hillock eleven mètres high and 185 mètres in circumference, heaped up from the clay and sand of the plain, and vulgarly called *σωρός*. It is in shape very like the so-called "Heroic Tumuli" on the Plain of Troy, and it has in modern times been universally considered to be the tomb of the 192 Athenians who fell in the glorious battle against the Persians in 490 B.C. But I have always felt sceptical in this respect; first, because we have no authority in the classical authors that so large a tumulus was erected for the Athenian heroes; secondly, because all the thirteen heroic tumuli which I explored in the Plain of Troy (see *Ilios*, pp. 656-69; *Troja*, pp. 242-63) belong to a much remoter antiquity (except, of course, the tumuli erected by the Emperors Hadrian and Caracalla in honour of Ajax and Festus: see *Ilios*, pp. 652, 653, and 658-65), and I

could not imagine that anything similar could have been made in Greece proper at so late a time as the Persian wars. Herodotus tells us nothing whatever regarding the burial of the fallen Athenians. Thucydides (ii. 34) says that those who fell in the Persian wars were interred in the public burial-place situated in the most beautiful suburb of Athens; "except those who had fallen at Marathon, because their bravery was considered so exalted that they were buried on the spot." This is confirmed by Pausanias (i. xxix., 4), who writes:—

"There is also [on the Academy road] a tomb for all the Athenians whose fate has been to be slain in the battles at sea and on land, with the exception of those who had fought at Marathon; because these have for their bravery their tombs on the battle-field."

In another passage (i., xxxii., 3) the same author speaks, however, of one tomb of the Athenians:—

"In the plain [of Marathon] is a tomb of the Athenians; on it stand columns, on which are engraved the names of the fallen with a statement of the clan to which each of them belonged; another tomb is for the Plateans and Boeotians and one for the slaves, because slaves fought there for the first time."

But in all this there is not a word that the tomb of the Athenians was larger or of another nature than the two others. Curiously enough, some modern authors have endeavoured to show the identity of the tomb of the 192 Athenians with the hillock through its present name *σωρός*, which word, according to Conrad Bursian (*Geographie von Griechenland*, i. 338), signifies a "sepulchre." But *σωρός* never occurs with that significance in the classics, and is not found so in any lexicon. Col. Leake (*Travels in Northern Greece*, ii. 431, foot-note) rightly translates *σωρός* by "heap," but he thinks it probable that *σωρός*, "coffin," was originally the same word applied to a tumulus heaped over the dead. *Σωρός* may indeed have originated from *σωρός*, and Passow's Lexicon admits it, but we have no proof that *σωρός* was ever used to designate a tomb.

Col. Leake (*op. cit.*) says that his servant collected at the foot of the Marathonian hillock a large number of arrow-heads of black silex, and he believes that these belonged to the Persians, who discharged them on the Greeks. And yet these very arrow-heads, of which I found in 1870 a specimen on the hillock, first raised the suspicion in my mind that it could not be the tomb of the Athenians, but must belong to a remote antiquity, for such a rudely made arrow-head I had hardly ever seen among the antiquities of the Stone age. Moreover, it was not of black silex, but of obsidian. My suspicion was strengthened by a fragment of a knife of obsidian which I found at the foot of the hillock; and it became almost a certainty after my exploration of the thirteen heroic tombs in the Plain of Troy, all of which turned out to be cenotaphs of a remote antiquity. Nevertheless, in the interest of learning I wished to investigate the matter closely, and solicited, therefore, from the Greek Ministry permission to make an archaeological exploration of the hillock. This was forthwith granted. I made the exploration with the assistance of Mrs. Schliemann and in company with the ephor, Dr. Philios, who attended on the part of the Greek Government.

I sunk a shaft from the top four mètres long and broad, and dug it down vertically to a depth of about two mètres below the level of the plain, and opened simultaneously on the east side a trench, two to four mètres broad, in the slope of the hillock, and on a level with the plain. I also sunk in this trench a shaft two mètres long and broad, which, however, soon filled with water, so that I could make it only one mètre deep below the level of the plain. In

both excavations the result was the same; the earth consisted alternately of clay and sand, the objects of human industry of very archaic pottery, wheel-made or hand-made, which was for the most part thoroughly baked, but in many instances the baking had been only very superficial. The bulk of the pottery is like the Trojan, well polished, has been dipped before baking in a solution of well-cleaned clay, and has therefore on one side, often on both sides, a lustrous dark yellow colour. Many fragments have only on the inside a monochrome yellow colour, and on the outside an ornamentation of alternate black and brown stripes with diffused borders; others have a lustrous black colour on the inside, and a dark brown on the outside; others are on both sides lustrous black; others have on a yellow dead colour an ornamentation of parallel red stripes, with diffused borders; others are on the inside lustrous black with a red border, and are on the outside, on a yellow dead ground, ornamented with alternate black and red parallel stripes with diffused borders; others are on the inside lustrous brown, and have on the outside, on a yellow dead colour, vertical dark-red parallel stripes, among which are circles and some very rudely represented flowers. I also found a fragment with parallel black stripes, between two of which may be seen a shapeless ornamentation, which, at first sight, might be mistaken for written characters. All this pottery has such an archaic appearance that it would not have surprised me at all had I found it among the most ancient pottery in the royal tombs at Mycenae. But I also found a very small fragment of a lustrous black glazed archaic vase, which removes us again from the age of the Mycenaean tombs, and brings us back to the ninth century B.C.* For the rest, I found nothing which could possibly claim a later date. On the contrary, the large number of knives of obsidian which occur, and of which I found no trace in the royal tombs of Mycenae, seem to point to a much higher antiquity than those; and the same may be said of the very rude arrow-heads of obsidian, of which many specimens were gathered. As an interesting find, I may further mention the fragment of a vase of Egyptian porcelain. I found no trace of human skeletons or of a funeral, neither charcoal nor ashes, and only some half-a-dozen very small bones, probably of animals, which lay dispersed at various depths.

Consequently, my exploration has proved that the artificial hillock of Marathon is a mere cenotaph, which belongs most probably to the ninth century B.C.; and the theory which identifies it with the Polyandron of the 192 Athenians must now fall for ever to the ground. But I see no reason why this hillock may not once have been used for the erection of trophies, because I found in it, immediately below the surface, a fragment of a well-wrought polished marble slab, which may have belonged to the base of some monument.

HENRY SCHLEIMANN.

THE DESTRUCTION AND PRESERVATION OF EGYPTIAN MONUMENTS.

RUOMRS of wholesale ravages committed among the tombs and ruins of Upper Egypt are constantly finding their way to London and Paris, and are confirmed by the few travellers who write this winter from the Nile. These are not the mere ordinary ravages committed by mischievous tourists and dealers, and by the Arabs whose plunder supplies the "anteekah-market." They are operations of

* My reasons for claiming such an antiquity for similar glazed black archaic pottery I have explained in *Troja*, pp. 249, 250.

wholesale demolition carried on for the most part, it is to be feared, by petty local officials, and sanctioned by the Mudirs and governors of the districts in which they take place. Lime-stone for building purposes and limestone for the kiln is taken wherever it can be most easily procured. Where the mountain range lies far from the river, the nearest ruins are laid under contribution. Where the cliffs overhang the Nile, as at Gebel Aboofayda, Gebel Sheykh Hereedee, and Gebel Tookh, the tunnelled tombs with which those precipices are terraced are blasted, smashed, and shot down by hundreds of tons daily, while the transport barges wait below to be laden with the *débris*. Prof. Maspero is, however, by this time at Luxor, and his presence on the river will probably arrest these spoliations—at all events for the time. It is understood that he hastened his departure this season in order to interpose at certain places while there was yet time to save monuments of priceless historical value.

Already, during his brief three years of office, Prof. Maspero has done more to establish a body of archaeological police in the valley of the Nile than Mariette, with all his zeal and energy, and with all the good-will and good help of M. de Blignières, ever found means to do. He has made it as much his aim to preserve as to discover, and he has each year scrupulously set aside for this purpose a certain proportion of the small sum placed at his disposal. The excavations go on more slowly in consequence; but what is discovered is at all events either taken care of upon the spot or transported to Boolak. To this end, M. Maspero has organised a staff of six inspectors of monuments, chosen from retired military officers, with a subordinate staff of twenty-seven local guardians. The localities especially under charge of these inspectors are the Pyramids, Abydos, Denderah, Thebes, and Edfoo. Three more are urgently needed in order to extend the service at least as far as Philae to the southward, and to the intermediate points of interest between Thebes and Cairo, as Tel-el-Amarna, Minieh, Beni-Hassan, &c., &c.

M. Maspero has also founded a school of native archaeology, in which intelligent young Egyptians of the better class are not only taught French, English, and Italian, but are put through a course of ancient Egyptian history, and given a superficial acquaintance with hieroglyphs. Thus trained to distinguish between the ancient art of different epochs, and enabled to read royal cartouches and the like, these youths will make excellent overseers of excavations. M. Maspero hopes much from the intelligence and usefulness of his Egyptian students. Native overseers of a humbler kind are already employed wherever works of excavation are in progress. These *Reis* (captains) engage and pay the labourers, superintend the daily work, and are answerable for the safety of the objects discovered. Their pay is seventy-five francs per month. They are very faithful, honest, and devoted, and are often no contemptible archaeologists in their way.

M. Maspero, in his recent very interesting communication on this subject to the Académie des Inscriptions, stated that the fellahs were fast discovering that it was more to their own profit to preserve the monuments of antiquity than to destroy them for purposes of sale. When this conviction becomes general, we may hope that at least one out of the many perils to which the monuments of Egypt are exposed will be at an end.

AMELIA B. EDWARDS.

NOTES ON ART AND ARCHAEOLOGY.

CONSEQUENT on the resignation of Mr. Louis Haghe, Mr. J. D. Linton has been elected president, and Mr. J. H. Mole vice-president,

of the Royal Institute of Painters in Water-Colours; while the title of honorary president has been conferred upon Mr. Haghe, as a mark of the esteem felt by the members for his long and valuable services.

THE forthcoming number of the *Magazine of Art* will contain an article by Prof. Sobkó, of the Imperial Library, St. Petersburg, on the Russian painter Verestchagin, illustrated with a portrait of the artist and full-page engravings of two of his finest paintings, "The Victors" and "The Vanquished."

M. O. RAYET has been appointed Professor of Archaeology at the Bibliothèque nationale, in the place of the late François Lenormant.

THE French Commission des Monuments historiques has just prepared its list of work for the coming year. Out of a total grant of 1,500,000 francs (£60,000) which it receives from the State, 170,000 francs (£6,800) is appropriated to new undertakings. The most important of the "restaurations" to be taken in hand are the tower of Clovis at Paris, the old fortifications of La Rochelle, the belfry of Comines (Nord), the tower of Pernes (Vaucluse), and the churches of Caudebec, of Saint-Maclou at Pointoise, and of Saint-Victor at Marseilles. A considerable sum will be devoted to excavations in Algeria, with the object of discovering the praetorium of Lambessa and the temple of Tebessa.

A TREASURE-TROVE of twenty-five vessels of solid silver, of the Roman period, was recently dug up by a peasant at Montcornet, near Laon, in France.

THE STAGE.

"PERIL" AND "A LESSON" AT THE HAYMARKET.

"PERIL," which has just been revived at the Haymarket, is an adaptation of one of the funniest comedies of Sardou. The original is "Nos Intimes," a Paris Vaudeville success of nearly a quarter of a century ago. The history of the adaptations of "Nos Intimes" in England goes back to a remoter moment than some of our contemporaries have remembered. "Friends and Foes," one of the adaptations of it, and undoubtedly the first, was produced not "after," but many years before, the performance of "Nos Intimes" by a French company in England. That performance took place in 1871, if our memory serves us; and in it M. Parade, M. Brindeau, and the accomplished comedian then styled by courtesy "Mdlle." Fargueil took part. This was at the St. James's Theatre. But at the very same theatre, eight years or so before, "Friends and Foes" had already been introduced. The part of the heroine, the young married woman who is a little in love with a youthful and too romantic guest, was deemed suited to the style of Miss Herbert, then perhaps the most eminent of the "leading ladies" who addressed themselves to modern comedy; and Miss Herbert was so skilled and so graceful that nothing became her very badly. But a further story, and a curious one, belongs to this production. We do not vouch quite absolutely for its truth, but we believe it to be accurate in its essentials. The tale is to the effect that Miss Kate Terry, then a young girl playing a small part at the St. James's Theatre, was suddenly called upon to assume Miss Herbert's rôle in her temporary absence, and that, being so called upon, she was equal to the opportunity; she "took occasion by the hand" and made a memorable success which was the beginning of her great fortunes. However this may be, "Nos Intimes," in a somewhat different form, was played by Mrs. Kendal many years later; and now it is Mrs. Bernard Beere who assumes

the part with which the serious interest mainly lies. Mrs. Bernard Beere, like Mrs. Kendal, is a woman of originality, a woman of initiative, a thorough student of character and of stage effect; but, in so far as her methods are derived from predecessors or contemporaries, they are derived rather from those of the French stage than from those of the English. She accepts "Peril" rather more as a *drame* than as a comedy. The new title, we quite allow, justifies her in doing so; but then to go a little farther—the new title would have suited the original French piece at all events better than the English adaptation, which for the most part skilfully avoids those suggestions which offend the typical English mind, and in reality relies a good deal upon comic sketches of character. With the spirit of such sketches—of which something that is not quite the counterpart exists in the original French, a satire upon the unwelcome "tame cats" that presume on the hospitality of a generous country gentleman—the serious element of the piece is not perhaps quite in keeping. The true ring is somehow wanting to it. Mrs. Kendal managed all this with a lighter art. She was less intense; not less suitable. Nevertheless, Mrs. Bernard Beere's performance is, in itself, admirable. Mr. Conway plays the lover. The part can in no case be an agreeable one, for, to be plain, it is that of a youth too much overtaken by physical passion. Mr. Conway, however, conducts the business of the scene with as much discretion as the occasion permits. Mr. Bancroft, in the old days, used to play the husband whose suspicions were but slowly aroused. He has resigned that part to Mr. Forbes Robertson, who acts it with a measure of emotionalism in itself quite permissible, and interesting to boot, as being so widely different from the method of M. Parade and Mr. Bancroft. Mr. Bancroft now plays the Doctor—Brindeau's part, if we remember aright. The Doctor is a near relation of those many doctors and wise passive men of the world invented or depicted by the younger Dumas. Without doing very much, he is extremely useful. Without having need of tolerance for himself, he is tolerant of others. Without personal experience, he has known how to profit by the experience of the rest of the world. Mr. Bancroft acts this gentleman with a bright *bonhomie* that is both fitting and novel. Perhaps Mr. Brookfield and Mr. Bishop are the only remaining actors who demand notice. Both are character-actors of marked individuality. One of them appears in the part once acted, we believe, by Ravel. These gentlemen help much to entertain us. To ask whether the eccentric characters they are invited to assume are such as we might really meet, were "to enquire too curiously." They are entertaining; and the end may justify the means.

Before the main piece of the evening there is played an adaptation of "Lolotte." It is called "A Lesson." Sir John Duncan is a Scottish merchant whose young wife has a taste for private theatricals. She is coached for them by an actress, one Kate Reeve. Kate Reeve's methods of tuition—as Mrs. Bancroft, who plays the part, conceives them—are very amusing, and later in the piece her experiences become for a moment more intense. She discovers her husband making love to the lady whom she has been teaching; but all ends happily—not to say farcically. Next in importance to Mrs. Bancroft's part must be reckoned Miss Calhoun's. The young American actress plays Lady Duncan with grace and ease, and a sense of comedy. But a greater air of naturalness would have attended upon the piece if its scene had not been shifted from French to British ground. The misguided impulsiveness of Kate Reeve's husband passes the limits of belief.

MUSIC.

CRYSTAL PALACE CONCERT, ETC.

AFTER a somewhat long interval, the concerts at the Palace were resumed last Saturday afternoon. The programme commenced with the overture to "Oberon," magnificently played by the band, under Mr. Manns' direction. There were two novelties. The first was Mr. A. C. Mackenzie's ballad for orchestra, "La belle Dame sans Merci," written for the Philharmonic Society, and performed at one of its concerts last spring. In noticing the work then, we expressed an opinion that it would improve on further acquaintance, and such we now find to be the case. It is really an interesting specimen of orchestral music, and only so far programme-music that the composer names Keats' ballad as the source from whence he derived his inspiration. We meet with touches of Schumann and Wagner, unmistakable, yet not unpleasant; due deference is shown to classical form; and the work, being neither a servile copy of the past nor a wild, rhapsodical effusion after the manner of much that is written nowadays, seems worthy to count among the things that make for the advantage of English musical art at the present time. The orchestration is particularly delicate and effective. The overture was well performed, but the reception given to it was not very enthusiastic. M. de Munck made his first appearance at the Crystal Palace, and played the first movement of Romberg's ninth Concerto for Violoncello. The player has a good, though not powerful, tone; his style is excellent, and he handles the bow deftly. We should feel disposed to ask M. de Munck the same question which Romberg addressed to Spohr after hearing him lead one of Beethoven's early Quartetts—viz., how he (M. de Munck) could play "such

absurd stuff." Beyond the fact that the movement is cleverly and effectively written for the solo instrument, there is nothing whatever in it to attract or interest the musician. M. de Munck also displayed his skill in solos by Chopin and Dunkler. The other novelty was the *Ballet divertissement* or *Fête populaire* from Saint-Saëns' Opera, "Henry VIII." In the various sections Scotch and English music is introduced; and, with pleasing orchestration, this *Ballet* is no doubt effective—at any rate on the stage. To speak of it, however, we must wait for another opportunity, for this novelty was placed, as is the custom here, at the end of a long programme. Mdme. Carlotta Patti was the vocalist, and she was heard to advantage in the *barcarolle*, "Sul Mare," and a Spanish song.

We were pleased to see that Mr. Stanford's Pianoforte Sonata was played for the second time at the Popular Concerts last Saturday. On Monday evening the programme commenced with Beethoven's Quartett in F (op. 59, No. 3). Mdme. Norman-Néruda led this fine work with remarkable power and feeling; there was perhaps a little lack of energy in the first two movements, but the wonderful *adagio* and original *finale* were rendered to perfection. Mdme. Néruda also gave as solos an *adagio* of Spohr's movement and the Paganini "Moto Continuo," eliciting the usual applause and demand for an *encore*. Mdme. Marie Krebs was the pianist, and she played Chopin's *Ballade* in A flat, but her rendering of this poetical piece was not happy. She was more successful with Bach's *Gavotte* in G minor, which she selected for an *encore*, and also in the pianoforte part of Mendelssohn's C minor Trio, which concluded the programme. Miss Carlotta Elliot sang songs by Schubert and Franz, accompanied by Mr. H. C. Deacon.

J. S. SHEDLOCK.

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